



The Four Angels' Messages

A Monthly Magazine

It is the Three Angels' Message of Revelation 14 empowered by "another angel" (Revelation 18:1) producing the Loud Cry, which is yet future, but now is the time of preparation, which is the purpose of this publication.

Statements for Fruitage of Spiritual Gifts

Ellen White

[Release requested by Elder L. H. Christian for use in his book, The Fruitage of the Prophetic gift.]

"After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge, for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

"I have felt it my duty to bring before our people that for which those in every church should feel a responsibility. I have taken children from three to five years of age, and have educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of

age, giving them motherly care and a training for service. These boys have now grown to manhood, and some of them occupy positions of trust in our institutions. One was for many years head pressman in the Review and Herald publishing house. Another stood for years as foreman of the type department in the Review and Herald....

"In Australia I carried on this same work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

"While we were in Australia we worked as medical missionaries in every sense of the word. At times I

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**A Publication By Seventh-day Adventists
For Seventh-day Adventists**

Dear Brothers and Sisters ...

Jerry O'Donnell

If anyone has ears to hear, over the last couple of decades, generation relevance has exploded. The media makes sure that people notice that there is a difference in the various generations. Boomers and generation Zs are portrayed as being at war with each other. Well, like much of the battles between groups, the media spurs this hatred along. Nonetheless, there are certain characteristics that seemed to highlight each generation, and each generation seems to have its people who are exceptions. No, this is not a short article to exploit these conflicts, or to compare the generations. That is left to the media.

What I would like to know, rhetorically, is how a pair of non-worldly-influenced couple of kids can fit so easily into the description of their given generation. Could it be that there is no real difference between generations and it is the media that is influencing what we see, when all along it is in everyone? That is a possibility, but not likely in what I am about to share.

The excuse easily can be placed upon the outside influences that shape a generation. Being around peers of one's own age, influenced by agenda-driven public school teachers, programmed by the movies and television, conditioned by the music that is listened to, brainwashed by the favorite idols, etc., all do play a contributing role, but not in this case.

When we have home-schooled kids, not exposed to public schools, in fact, not even really having any friends as we also home-church, being raised by a couple of generation Xers, not exposed to a whole lot of television

and have never even seen the inside of a movie theater, yet they turn out to be very much generation alphas, one must ask if is it in the food, the water, the air, radio waves, etc.? Is it something the devil influences?

Our children do have much shorter attention spans than we did as children, seem to stress about things, which as children we never stressed about, happen to be more visual learners as opposed to textbooks, have trouble with imagination, do not seem to be as happy or content as we were when we were children, have an attitude of giving up easily, not wanting to put in the effort, and much more.

No, this is not asking for parenting advice. This is a matter of questioning the aspects of each generation. Even when we do not want to play the game, is the game playing us.

This generation thing seems to be a fascination of this age as everyone who lived before 1883 is simply known as pre-historic or pre-record-keeping. Then we have the lost generation, greatest generation, silent generation, baby boomers, generation X, generation Y or millennials, generation Z, generation alpha, and evidently being born now are generation betas.

Thankfully, we have a Savior for every generation that can take away all of our negative aspects and strengthen our positive ones. May each of us submit to the will of God and not our own "For it is God which worketh in you both to will and to do of [his] good pleasure" (Philippians 2:13).



The mission of The Four Angels' Messages Ministry

is to alert as many Seventh-day Adventists as possible to see the need of living the Three Angels' Messages, be well-studied in the messages of all four angels, to get ready and be ready very soon to go and preach them, even being active now. It is our belief that not only are we the last generation, but the mark is soon to be forced upon us, and publications like this shall be targeted. So while the presses can run, let us awake to our high calling, despite others who want to remain asleep. Keep in mind, the final movements of the message are described thus:

"Are we hoping to see the whole church revived? That time will never come." {1SM 122.1}

"We must enter upon the work individually." {1SM 122.2}

We are not against conference churches as there are some still faithful, but most are not.

About The Four Angels' Messages Ministry

This ministry is founded by Jerry O'Donnell upon the necessity to raise the standard higher and higher. It is a non-profit, Seventh-day Adventist volunteer organization who love God's church and love the people, hating to see a single person deceived.

Subscription and Donations: Although we are volunteers, the cost of

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this publication is challenging to provide to everyone for free. So we are asking for a subscription on the honor system of **\$41 annually for 12 issues**, and if the Lord impresses you with the means to be able to pro-

vide a donation, we definitely would welcome such and would put it to proper use, including helping to pay for subscriptions of those who cannot afford the cost. The publication is free online in PDF format.

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made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering." Letter 55, 1905, pp. 6, 7. (To Elder O. A. Olsen, January 30, 1905.)

"We had a very pleasant journey from College View to Battle Creek. We were given a very hearty welcome by the friends in Battle Creek....

"During my short stay in Battle Creek, I spoke five times, three times in the Tabernacle, once to the students in the Medical College, and once to the patients and helpers, in the Sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were about three thousand people present in the Tabernacle, and on Sunday, about two thousand.

"The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken.

"I understood that some were anxious to know if Mrs. White held the same views as she did years ago when they had heard her speak in the Sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do.

"I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

"The question is sometimes raised, "What if Mrs. White should die?" I answer: "The books that she has written will not die. They are a living witness to what saith the Scriptures"....

"During the discourse I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I

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will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty to thus designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ.

“My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people....

“The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, myself giving the women and children most vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

“I was instructed that I must ever urge upon these who profess to believe the truth, the necessity of practicing this truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

“I was charged not to neglect or pass by those who were being wronged. The Lord presented such cases before me, and disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.” Letter 55, 1905, pp. 1-5. (To Elder O. A. Olsen, January 30, 1905.) (For variant reading, see Ms 140, 1905, pp. 1-3.)

“I have had the question asked, what do you think of this light which these

men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years, – the matchless charms of Christ. This is what I have been trying to present before your minds.” Ms 5, 1889, p. 10. (Sermon delivered at Rome, N. Y., June 17, 1889.)

“We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of the law in Galatians. I have been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.” Letter 179, 1902, p. 10. (To C. P. Bollman, November 19, 1902.)

“Now what we want to present is, how you may advance in the divine life. We hear many excuses, I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me and I am not to blame if I act out these natural tendencies. Who is to blame? Is God?” Ms 8, 1888, p. 2. (Sermon preached at Minneapolis General

Conference, Sabbath, October 20, 1888, "Advancing in Christian Experience.")

"It is quite possible that Elder Jones or Elder Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews." Letter 24, 1892, p. 5. (To Uriah Smith, September 19, 1892.)

"I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say He has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year.

"We are having most excellent meetings. The spirit that was in the meeting in Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct, – justification by faith, Christ our righteousness. The experiences have been very interesting.

"I have attended all but two morning meetings. At eight o'clock Brother

Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in.

"We have a feast of fat things and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; His character must be our character. All excellence is in Him. Turning from man and every other model with open face we behold Jesus in all His glory. And their minds are filled with the grand and overpowering ideas of His excellency; every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to His image. I see heights and depths that we may reach accepting every ray of light and going forward to a greater light. The end is near and God forbid that we shall be asleep at this time.

"I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, storing the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His

holy Word. I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message." Ms 10, 1889, p. 1. ("The Excellence of Christ," circa 1889.)

"Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present." Letter 51a, 1895, p. 1. (To Harmon Lindsay, May 1, 1895.)

"After the Minneapolis meeting how wonderfully the Spirit of God wrought; men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God." Ms 22, 1890, pp. 10, 11. ("Diary," January 10, 1890.)

"Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.

"Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless

vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished." Letter 79, 1900, pp. 12, 13. (To William Kerr, May 10, 1900.)

"I have no faith in casting lots....To cast lots for the officers of the church is not in God's order." Letter 37, 1900, pp. 1, 3. (To Mrs. M. R. Colcord, March 4, 1900.)

"Our second conference meeting has just been held in New South Wales; and the blessing of the Lord rested upon those assembled. Many more came together than we supposed would come. The churches have all been represented.

"We were rejoiced to see Brother Radley at this meeting. He came on Sunday, and remained until the meeting closed, Wednesday. We have felt great anxiety for him. His wife embraced the truth first, and he came along more slowly. He was very cautious in regard to committing himself. We visited him, and saw that he was a man of few words, and seldom attended our meetings. I talked with him personally in regard to his responsibilities as a husband and father. He has two boys, little lads, and three girls. All are interesting, and at an age when they need the leading and guiding of a father. The mother has done the best she could.

"We held meetings at Brother Radley's house, but he manifested so little interest in them that they were discontinued. His heart was not inclined to fully accept the faith. But I talked with him as though he was fully with us, presenting before him his responsibilities for his neighbors. I said, "You have the light of truth, and you have a work to do to enlighten others. You love to read. Study, then, for time and for eternity. The time

which any of us have to work is short. We must act our part in the service of God. I told him what he could do to advance the knowledge of the truth. He assented to it all by a mere response.

"This was in 1894. Brother Starr was with me. After we left he said, "I was surprised to hear you talk to him as though he were fully with us. If he himself does not work on the Sabbath, his hired help works." I answered, "I talked to him just in the right way. I presented to him his high obligations to God in point of influence, laying the matter before him as one who should stand in the gap and make up the hedge, and raise the Sabbath of the fourth commandment to its exalted standard."

"He felt himself far from deserving the confidence I placed in him. We prayed with the family, and had the precious blessing of the Lord. Thus from time to time we visited him, and he always treated us courteously, but did not fully identify himself with us. Yet I always talked with him as one who knew and loved the truth, always laying out plans with him whereby he might be a laborer together with God. I told him that our responsibility and accountability to God was the strongest and most powerful of all motives that should lead us to obtain the very best kind of knowledge, the highest education. If he gained this, he could help other minds with a force proportionate to his intelligence and religious devotion, and be a bright and shining light to his neighborhood.

"I said to him, "Brother Radley, the Lord wants you to cooperate with Him. You have a large orange, lemon, and peach orchard, and other fruit. You are giving these time and attention, that they may bear fruit,

and not disappoint you. Well, you are God's husbandry; you are God's building, and He looks to you to be His human agent, through whom He can communicate truth to others. He will use you, through the strongest principles of your mental and moral capabilities, to reach other minds. At this period of your life, while your mind is yet vigorous and susceptible to the influence of His grace, God calls for you. Any selfish influence to which you give your mind will soon contract the intellect and harden the heart."

"I begged of him to improve his talents. I asked him if he had Patriarchs and Prophets, and Great Controversy. He said no, but that they were in the library, and he was intending to get them and read them. Then I marked that I had never yet seen them on his table.

"He lived eleven miles from Granville, and I seldom saw him at meeting in the little church at Castle Hill, which was about seven miles from where he lived.

"One night the Lord gave me a message for him, and I arose at midnight and wrote out page after page. I knew the Lord was calling for him. I sent the message to him, to be read to him and his neighbor, Brother Whiteman, who was in a similar position, tempted and allured away from the truth. Brother _____, I think it was, read the matter to him, and he said, "Why did she write such a communication to me? I am not a believer. I do not want to separate from my neighbors. I cannot displease those with whom I have lived for twenty years."

"I told Brother _____ to leave the message with him. His case was again urged upon me. I said, "What can I do more, Lord; he will not receive the

light. What can I do?" I was directed to do one thing more,--to place my books in his hand as a gift, first, Steps to Christ, then Patriarchs and Prophets, then Great Controversy. I did this and he read Patriarchs and Prophets through three times, and said that he could not find one sentence in it to criticize. It was all just as it should be.

"When I placed Great Controversy in his hands he objected to taking it, saying that there was one in the library that he could get. I said, "Never mind. I want to place this in your family as your very own, that it may be a blessing to you, and to your children. The Lord has given me light, and I mean that all shall have the light, if possible." He accepted the gift."

"I had been shown that we become too easily discouraged over the souls who do not seem to take hold at once. But those who minister must not fail nor be discouraged. Christian motives demand us to act with a steady purpose, and undying interest, and an ever increasing importunity for the souls whom Satan is seeking to destroy. No disappointment, no outward appearance, can chill the earnest, yearning energy for the salvation of others. The Holy Spirit's efficacy will cooperate with human effort, and that love flows forth upon the soul for whom Christ has died, with an inexhaustible source upon which to depend.

"I have given Brother Radley Christian Education and Christian Temperance. I have sent to Battle Creek, and ordered the Review, Sabbath School Worker, Sentinel, and Youth's Instructor, to be sent to Brethren Radley, Whiteman, and Thompson, and asked to have this charged to me.

"It would be difficult for a mind to continue in resistance to all these efforts, and O how happy I am to state that Brother Radley has come out, decided, firm, and true. He is now one of the leaders in the _____ Church, and is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. He enjoys the meetings. His heart, I believe, is warming to the enterprise of building up the work. With all his powers of soul and influence he gladly cooperates in this great work of highest importance. We now expect that benevolence, and an earnest desire to do good to other souls will take the place of worldliness and narrow selfishness.

"As the love of God enlists all the energies and the stability of Christian principles on the side of unselfish, persevering work for the Master, Brother Radley will be an instrument in the hands of God for saving the souls of his children, and filling them under the bloodstained banner of Prince Emmanuel, and their influence will extend beyond his own family to his neighbors. As he works, God will work with him, and furnish his soul with more than human efficiency. The mind will become inventive, vigilant, and a power to win others.

"I have placed this case before you in full, in order that you may know the manner in which I have worked. This we have done in many cases, with the best results. We have kept reading matter before those who are unsettled. Yet temptations are so strong that they will not yield to truth."

"Brother Radley has a large orchard, which is profitable to him. In this section of the country there is no one believing the truth who is so well situated as Brother Radley.

"I have been giving reading matter to the postmaster in Cooranbong. In the absence of the minister he takes his place. During the institute we held last April, he was convicted of the truth; but a minister who seems to be a second Canright came in with all his false statements and theories, and created such a state of things that those who had been interested, turned their ears from truth to fables. I have also given the stationmaster Great Controversy, and some books for his children, and have supplied other families with books and papers. This reading matter may do them good sometime. The light must be introduced into families by reading matter, if we cannot get them to come and hear. I am glad to say that as a result of our labors in Cooranbong and vicinity, several families are now keeping the Sabbath. We hope to do more visiting when we return home." Letter 55, 1896, pp. 1-6. (To Brother and Sister Kellogg, November 14, 1896.)

"I want to say that the Third Angel's Message is the gospel, and that the health reform is the wedge by which the truth may enter. There are to be no abrupt declarations of any phase of our truth, but the truth as it is in Jesus is to be preached." Letter 56, 1896, p. 1. (To Dr. J. H. Kellogg, January 19, 1896.)

"When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master."

"Men who are controlled by selfish desires should not remain connected with our institutions...."

"He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services is binding about the work of God, verily he has his reward...."

"If men desire to be highly esteemed among men, if they are seeking for the highest position, and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above...."

"In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit, and fervent devotion, the purity, the love that should characterize the laborer for God?"

Subscription Renewal

Subscriptions are based on the honor system because we are trying to conserve on the cost by putting God's money to the most efficient means possible as well as precious time.

Sure, that may mean we do not collect more funds, but we would like to trust God to prompt people to do so instead of conducting God's work in a business fashion.

If you do send it in "too early", it will be applied properly.

Also, if you are sincerely unable to pay the annual subscription, do not feel guilty for still receiving the bread in times of need.

Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise, that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man." Letter 41, 1890, pp. 1-6. (To Dr. J. H. Kellogg, December 24, 1890.)

"We know best how this cause started. We have studied in every way, ways and means in order that we might have something to take us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain....

"I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that Conference.

"It was there that the work began to branch out, and there it was that he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to take us to the Conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way in

which we first introduced the truth into different places.

"For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving. When he came into the house singing, I said, "Have we come to this, husband? Has the Lord forsaken us and our work?"

"He lifted up his hand and said, "Hush, hush, the Lord has not forsaken us."

I was so faint that as he said this I fell from my chair onto the floor. The next day we received a letter entreating us to go to another place to hold a conference, but, said he, "I have not a penny. What shall I do?" He went to the post office and came back with a letter containing five dollars. We felt very grateful for that. We called the family together and bowed down before the Lord and gave thanks. That night we took our passage for Boston. This is the way that we commenced this work." Ms 14, 1885, pp. 1, 2. (Talk before the European Council, Sunday, September 20, 1885.)

White Estate Washington, D. C.

{Manuscript Releases Volume One, pages 139.2 to 153.2}



The Work for This Time

Alonzo Trevier Jones

"THE money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."—*"Special Testimony,"* No. 10, pages 5, 6.

The message of the gift of God's own righteousness which is by faith of Jesus Christ unto all and upon all them that believe, the teaching of "righteousness according to righteousness", was God's special message in its time. Now the Lord calls his people forward for "another work,—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges."

The first of these was God's special message in 1888 and onward; the latter is God's special message in 1897 and onward. This does not mean that the first—the message of God's righteousness—ends now, and is to be dropped in order to take up the message to the highways and hedges. Not at all. The first still continues, while the last is added to it. Indeed, the first was, and is still, the preparation for the last; only the first was the special message then, while the last is added to it, and is the special message now.

It is like the three messages of Revelation 14. The first one was the special message when it arose; then

when the second message arose, it was the special message, though the first one did not then cease: the two went on together, with the emphasis on the second. Then when the third message arose, it, in turn, became the special message; the first two did not cease, but all three go on together,—one great threefold message,—with the emphasis on the third. So now, the message of the righteousness of God was the special message when it arose; and now that the other work is given,—the call to the highways and hedges,—the first does not cease, but both go on together, with the emphasis on the last.

Therefore the message to the highways and hedges is just as certainly the present message for God's people to accept and proclaim to-day as was the message of the righteousness of God in its day, and as the second in its day, and as the third is to-day. Indeed, as pointed out before, this is the last call of the last call of the third angel's message itself; it is the third angel's message for this hour. And instead of any previous phase of the third angel's message being left behind, they all culminate in this, and go on with increased power and glory; and so the message will swell into the loud cry, and lighten the earth with the glory of God.

That this may the better be seen, another word says that the work "brought to view in Isa. 61:1-3" is "the very work that should be done," and that it "has been strangely neglected." What is the work brought to view in Isa. 61:1-3? Here it is; read it: "The Spirit of the Lord God is upon me; because the Lord hath anointed

me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

When Jesus stood in the synagogue that day, and read this scripture, as in Luke 4:18, he read it, "He hath anointed me to preach the gospel to the poor." And the message to the highways and hedges, and in the streets and lanes of the city, is emphatically carrying the gospel to the poor. Therefore the work brought to view in Isa. 61:1-3, and the work in the highways and hedges and the streets and lanes of the cities, is precisely the same work. Isa. 61:1-3, Luke 14:23, and Rev. 18:1-4 compose the third angel's message as it is now, in the last quarter of 1897.

Remember, too, that when Jesus read Isa. 61:1-3 that day in the synagogue, and said, "This day is this scripture fulfilled in your ears," he at that time entered upon the last period of his work in the world. When that phase of his work ended, all was ended. And now that this is the time when God's people enter upon the same work as that upon which Jesus then entered, it is likewise true that we now enter upon the last phase of the work given us to do. And when this shall be ended, all will be ended.

Bear in mind, also, that these words which Jesus read that day in the

synagogue, and which he said were that day fulfilled, begin thus: "The Spirit of the Lord God is upon me;" and that only a few days before this he had been baptized with the Holy Ghost, in order to do that which thus lay before him in the last period of his work on the earth, and as that is precisely the work now placed before us, and upon which we are now to enter, it is thus absolutely certain that the time has come for us to be baptized with the Holy Ghost.

As it was necessary for Jesus to be baptized with the Holy Ghost, in order to do this work that then lay before him, how much more is it necessary that we be baptized with the Holy Ghost, in order to do this identical work that is now placed before us.

Do not forget that Jesus had been a perfect Christian all his days on earth up to the time when he must enter upon this work; yet he must be baptized with the Holy Ghost before he could enter upon this work. The Holy Spirit had been with him every hour of his life on earth, up to that time; yet before he could do the work that then lay before him, his closing work, it was necessary that he should be baptized with the Holy Ghost.

Therefore if you and I had been all our days as perfect Christians as was Jesus up to that time, yet it would be necessary for us to be baptized with the Holy Ghost, in order to do this same work, the closing work. And if the Holy Spirit had been with us as he was with Jesus the first thirty years of his life on earth, yet in order for us to do the work which is now placed before us, we would have to be baptized with the Holy Ghost.

Have we been such perfect Christians all our days as was he all his days?—

O, no. Then how much more do we need the baptism of the Holy Spirit than did he! Have we had the Holy Spirit in our lives as had he those thirty years of his life?—O, no. Then how much more do we need the baptism of the Holy Ghost than did he!

Yet it was essential to the completion of the work of God in that day, that he should be baptized with the Holy Ghost. In that closing period of his work, there were trials, persecutions, temptations, and the cross to meet, which he could not meet successfully without this baptism of the Holy Spirit. So likewise it is essential to the completion of the work of God in this our day, that we be baptized with the Holy Ghost. In this closing period of our work, there are trials, persecutions, temptations, and crosses for us to meet, which we

cannot meet successfully without this same baptism of the Holy Spirit.

Not only do we need this, not only must we have it, but thank the Lord we can have it. God longs for us to receive it. The Father loves us just as he loves Jesus. And praise his holy name, when he places before us the same work that lay before Jesus, he gives us the same Holy Spirit in full measure, to fit us for that work, just as he gave it to Jesus.

Thanks be unto God for his unspeakable gift, for his tender love, and for his gentle leading of his people.

The Advent Review and Sabbath Herald 74, 41 , pp. 647, 648.

{October 12, 1897 ATJ, ARSH 647.1 to 648.13}



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Called To Kayata

*A day in the life of a missionary
Paster Del Harrison*

“I wonder if they finished the runway at Kayata,” I posed to my wife, Shirley. It had been two months since we walked the four hours required to reach Kayata from the end of the road near Gbarnga, Liberia, West Africa. On that visit, we had been there to hold a meeting with the village elders about the school we were going to build there, and to inspect the new airfield that we had commissioned the tribe to clear from the dense jungle so we could come more often, using our STOL (Short Take Off and Landing) Cessna 182 aircraft. My plane, the only one in the whole of western Africa, being used by the Adventist Church, had the capability of taking off and landing on very rough terrain, and doing so in less than 1600 feet of runway. The trip to Kayata by road and then walking took more than 6 hours; by air it was 30 minutes from Spriggs-Payne Airport in Monrovia. Needless to say, I was most anxious for the airfield to be completed. I would be supervising the construction of the school, so many such trips would be necessary. The inspection revealed that the airfield area was cleared of brush and trees, but the runway seemed a bit short so I paced it off. “Fifteen hundred feet,” I called to the village elders, “it needs another 300 feet to give any margin of safety.” “Very well,” the head elder called back, “we will have it done in a month.”

Knowing the lack of concern about when a project would be completed in Africa, I gave them double the time. “Let’s fly up and see. If it looks OK, I can land, if not, we will just

come back.” Spriggs Airport was only 5 minutes from our house, so soon we were aboard and in the air. Thirty minutes later we were circling Kayata village and the airport to the north. “Boy, I can’t tell,” I told Shirley. “I have never seen it from the air before, so I have nothing to judge it by. I’ll do a minimum speed approach and see how it looks.” The plane lands at 50 mph, so I decided on a full flaps 60 mph approach; I could drop to within 5 feet of the runway surface and decide from there. At 60 mph you do not have a lot of time to think, so a split-second decision was made. I cut the power and set it down gently on the end of the strip. I quickly hit the “flaps up” lever and pushed hard on the brakes. The plane was slowing quickly, but it seemed that the end of the runway and the huge trees looming there were approaching my windshield even more quickly.

It proved out to be a tie. The plane suddenly shuddered to a stop with the propeller hub less than a foot from a huge Baobab tree. We climbed out of the plane to the cheers of the whole village, all of whom had assembled to watch the aerial show. The village chief said, “See, you did not need any more runway. I am happy that the plane can use the runway as it is. We were going to begin lengthening the field any day now, but we are happy that it is not necessary.” I explained to him that I would never land there again without the lengthening of the field, and in fact, I was not sure that I could make it out of Kayata. “We will have to wait until sundown, when

the temperature will be going down, and the wind will pick up increasing our lift.”

We spent the late afternoon winding up the plans for the school, where to build it, getting the papers in order for the land, and so on.

The sky began to turn pink around 5 p.m. which was the sign that the day was now cooling from the almost 95 degrees, and the slightest breeze on the cheek blowing from the direction of the end of the runway toward which we would be taking off, told me that it would be time for engine start in about 30 minutes. A check on the air temperature at 5:30 showed that the red in the bulb had dropped almost 11 degrees. It was the best I could hope for so after turning the plane around manually by pushing down on the tail until the nose gear lifted off the ground and then pushing toward the left until the nose faced down the runway, I strapped myself in, along with my wife, closed the door and shouted “CLEAR” out of the open side window. The engine snapped to attention, and after a quick prayer I held the brakes firmly until the RPM was at maximum, released the brakes and we catapulted down the runway. I watched the airspeed indicator intensely as we fought once again the battle between speed and distance traveled. This time speed was the clear winner, and I rotated about 50 feet from the runway end. There was another blessing; this was the open end of the runway and we only had cut-off stumps for nearly 100 yards, and after that the steep, downward slope of the ground allowed a low enough height to the tops of the trees that they would not be a problem.

Immediately, a different problem became apparent; I heard a thump as

I rotated and the bird would not fly straight as it began to gain altitude. I was in a slow turn to the right and no matter how hard I kicked the left rudder, the belligerent bird refused to respond. Now the huge trees, with their rope-thick vines wrapped around them like a kidnapped being, began to loom closer and closer. Just as we were about to clear the tops of the forest, the right wing, which was dipped slightly low because of the turn, caught the highest branch. The resulting spin-turn caused the nose to dip. The dipping nose caused the propeller to engage the tree branches, which in turn stopped the engine, and the plane stopped. There we were, perched atop a tree 100 feet above the ground, like one of the many pelicans that nested in the nearby trees along the river. This glorious view of both the village and the runway was short-lived as the plane, caught by the vines around the landing gear, began to pitch down and fall toward the ground. The vines kept the fall speed to a minimum, and soon we were sitting at a 45-degree angle, nose-down with the wheels on the ground.

The Lord had obviously controlled the whole happening; if we would have cleared the trees, then what? I would have circled in a wide turn until we either ran out of gas, or I would have figured out a way to land somewhere, somehow, no doubt not nearly as gently as had just happened. Shirley and I both said thanks to the Lord, and then opened the doors. The natives had already reached the plane, expecting to find us both demised. They were whooping and praising God when they saw us open the doors. I told someone to cut away the vines; machetes instantly appeared and the vines were cleared away. “Push down on the tail!” I yelled out. Our

view of the ground suddenly changed to a view of 50 sets of white eyeballs in the fading light.

It was only a short distance to the runway and after locking up the plane (monkeys are very clever, and if they opened a door, the interior would be destroyed in a few minutes of playful inquiry), we walked to the village meeting circle to decide our next move. I was wearing a business suit, and Shirley was in a dress and heels; not the best attire for a four-hour trek through the jungle. One of the young men gave me a sweatshirt to wear, and another youth presented my wife with a pair of very old tennis shoes, only two sizes too large. With our new fashions adorning us, we set off down the trail toward civilization. Several young men with torches (flashlights) were to accompany us for a couple of reasons. The first and foremost being that the African jungle is a place where man is not at the top of the food chain, but somewhere in the middle. Leopards are abundant, along with a variety of snakes, both bone crushing pythons and terribly deadly cobras. The rule is, if it moves in the night, it is out to get you! The second reason was that the jungle night is as dark as a coal mine. It is virtually impossible to see anything without an artificial light, so the more lights and viewing eyes behind them there are, the better. The trail led through a jungle swamp, the only way of crossing it being a walkway consisting of flattened logs laid end to end that looked like the yellow brick road in Alice in Wonderland, winding through the brush and trees growing in the fetid water. The men were talking it up and singing native

songs with gusto, partly to pass away the time and partly to let whatever might be coming toward us on the path know that we were nearby. There was only one type of being that traveled in the night that could not be cajoled by our noise, as they do not hear anything except themselves, and, indeed, were not worried about whatever might be approaching them.

“ANTS,” the leader yelled out. Our worst nightmare had just happened! Army ants, the soldiers of which come through the bush or farm with perfect security, millions of them, eating everything in their path that breathes; and they were less than 20 feet in front of us! “Into the water,” was the command. Great! We were either going to be eaten alive by this moving hoard, or perhaps have our flesh stripped off by something living in the swampy water!

In this case it was better to chance the unknown than to face the known. I had seen bones of the animals that had faced up to the ant army, gleaming in the sunlight of the tropical day. As the ants bite, they inject a solution that immediately softens flesh, enabling them to tear off small chunks, like a school of voracious Piranha fish. There was no doubting the outcome of continuing the log path. We immediately jumped into the water, praising the Lord that it was only thigh deep and not over our heads. Everyone gathered and all lights were now focused on the pathway. Ants were forming an edge-line on each side of the path, locking themselves together to form a fence that the innumerable hoards would not cross. The trail quickly became full of ants

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moving like the well-trained army that they were. We watched in awe for more than two hours until the roadway was almost empty and finally the edge-guarding ants fell into formation and moved off into the distance.

Our leader jumped easily back onto the trail and gave a hand to my wife, pulling her up onto the path. We all quickly re-established ourselves on the winding trail we knew that we had been mothering more from fear until we reached the road. Army ants clear the area for a good distance on

either side of their direction of travel. Nothing that walks, hops, runs or slithers would dare to be on their occupied territory.

The only thing that would remain would be to return to Kayata with proper tools, dismantle the airplane to carry it out piece by piece and put it on a large flatbed truck and take it to Spriggs Airport to be repaired and re-assembled; and that is what we did!

May 1974



I Am Come to Deceive The Whole World

How Satan, from his perspective, is distracting so many Christians while his agenda marches on.



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While people are distracted by sports, politics, Hollywood idols, etc., the march towards the agenda is already upon us and increasing in intensity.

When Asked, Joseph and Daniel Are the Usual Answers

Jerry O'Donnell

So, if you were asked, “Who in the Bible served high in a pagan government?”, the answer usually includes either Joseph of Egypt or Daniel of both Babylon and Medo-Persia or both Joseph and Daniel. But there is another character that should also come to mind as well.

To confirm through the Bible and not merely hearing it from a human that Joseph indeed ascended to a high position in a pagan country, the Bible says, “And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, [there is] none so discreet and wise as thou [art]: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt” (Genesis 41:39-41).

In the same manner regarding Daniel, we have the Bible telling us in the kingdom of Babylon, “Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise [men] of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel [sat] in the gate of the king” (Daniel 2:48-49). As for Medo-Persia, the Bible records, “It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel [was]

first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit [was] in him; and the king thought to set him over the whole realm (Daniel 6:1-3).

Many were great in the land of Israel, but to ascend in a foreign country to these positions respectfully is more than just being in the right place at the right time. God “removeth kings, and setteth up kings” (Daniel 2:21), and that principle carries into other high positions of government as well for “God had brought Daniel into favour and tender love with the prince of the eunuchs” (Daniel 1:9).

But as implied at the beginning, there is another person that is often forgotten. Yes, David did find favor among the Philistines, as the Bible says, “And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever” (1 Samuel 28:2), but that is not the person in mind.

Then that means we must be referring to Nehemiah and other servants in pagan kingdoms for the Bible says that Nehemiah “took up the wine, and gave [it] unto the king” (Nehemiah 2:1). Also, there was the “little maid” to Naaman (2 Kings 5:2). But all of those are not high positions but were servants, despite their contribution to shaping events.

No, we are referring to another that was very influential. Then that must mean Esther for she became a queen (Esther 2:4). Although that is pretty high up in the order of things and did flip a dooming event for the Jews, she is not noted to have executed anything else of influence or trust. While not trying to downplay her significant role, she did marry into the position anyways and was argued into doing something by her uncle saying, “who knoweth whether thou art come to the kingdom for [such] a time as this?” (Esther 4:14).

Who is actually being forgotten is a person that ascended into influential power to help shape legislation beyond saving the Jews. Cutting to the chase, the person being referred to is Mordecai. The Bible says, “And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai [was] great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai

waxed greater and greater” (Esther 9:3-4).

Now the point being made is not to brag about Joseph, Daniel, Mordecai, Esther, and even David, ascending into positions in pagan countries. What is to be bragged about is their character, for a poor character, despite ability, would never have been blessed of God and placed into those positions. God would rather have a pagan in that position than an apostate misrepresenting Himself, referring to God. Now, we are not equating good character and ability as a life lesson to ascend the corporate ladder or political positions. The focus is purely on character development alone.

With Joseph, we see him prior to ascending, despite being a slave, giving his best effort in addition to what was expected of him. He was quite helpful. “Joseph found grace in his sight, and he served him” (Genesis 39:4) referring to Potiphar, “the captain of the guard charged Joseph with them, and he served them” (Genesis 40:4), and towards the butler and baker, “Joseph said

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unto them, [Do] not interpretations [belong] to God? tell me [them], I pray you” (Genesis 40:8).

As for Daniel, “Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank” (Daniel 1:8). Now that is character worth copying, not to play down the stance of Joseph: “how then can I do this great wickedness, and sin against God?” (Genesis 39:9).

And in regards to Mordecai, he could have easily left the assassins to carry out their task since it was only a pagan leader. He did not have to report it to anyone, but he did. “In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told [it] unto Esther the queen; and Esther certified the king [thereof] in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was

written in the book of the chronicles before the king” (Esther 2:21-23).

Proverbs states, “A [good] name [is] rather to be chosen than great riches, [and] loving favour rather than silver and gold” (Proverbs 22:1). We are told, concerning the word “name” that “The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.’ The glory of the Lord is his character that was revealed to Moses; but how different is the representation of himself from that made by Satan, the father of lies!” {ST, June 27, 1895 par. 2}.

So, may our name, or character, glorify God to the fullest like these Hebrews who ascended into positions of notoriety to do just that – glorify God.



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Heavenly Health

Reen Swindle

“Divine Prescriptions for Health”, pt. 1

Alonzo Trevier Jones

"I WISH above all things that thou mayest prosper and be in health."

How can the Lord record a greater wish for us than when he states it in so many words: "I wish above all things that thou mayest prosper and be in health." What a blessed thing it is, what a blessed thing it must be, to be a company of people engaged wholly in the endeavor to make that wish of God effective to people. He has called to himself a people, he has planted institutions, in order that that wish may be fulfilled, to carry into effect this, his highest possible wish. Do you see the highly exalted position that he has given to you in connecting you with a sanitarium? In making choice of you to be an instrument of his in his great work of perfecting this his highest wish?

We cannot afford to overlook the proper estimate of this statement. We must not let anything come into the heart or life, into thought or conduct, that would hinder, that would frustrate, that wonderful wish of the Lord,—that the people shall have health. We must rise to the full height that God has set before us in this, and let him have full control of every faculty for the accomplishment of the greatest wish that he has recorded. Now what are the means by which the Lord would accomplish this great desire? What are the means that God designs to use? I shall not attempt to define them all, but I shall touch on the chief ones. He has established institutions; perhaps he has called you into one of them to

be instrumentalities, and people have come to find health. Now what are the means that you are to receive from God as his called ones, through which to work for the people who have not health and who have come to the institution to get it?

I am not stating it too strongly when I say that whoever comes to one of our sanitariums for health should get it. The situation should be such that if they do not get it, the only possible reason to be offered is that they refuse to take it. This is the truth. Do not think that this is extravagant. It is only sober truth. Think of it,—God expresses the highest wish that he possibly can; and establishes an institution and calls together a score, a hundred, and even hundreds of people to make that wish effective,—and then it cannot be done? That will never, never do. Then this requires first of all that each one who is connected with a sanitarium shall simply put everything out of his life that can possibly keep back, hinder, or frustrate God's purpose of giving health to those who come.

Those who are in these institutions as God's instrumentalities can frustrate that thing. God's wish is as strong, his will is just the same, but by our lack of consecration he may not be able to reach with health the persons who come for health. Why was it that the light and salvation that he intended for the world did not reach the nations around Israel? Simply because the people to whom it was given as the means of reaching them,

did not let the light shine forth. When the electric current is turned on, the light bulbs are full of blazing light; but if they are all smoked or covered with dust and cobwebs you know what the result would be. The light would be just as strong inside as it could be, but it could not get through. Clean them up; then the light can shine through.

God has health for the people who come to our sanitariums. His health can reach them only through his instrumentalities there. You can have your life so darkened with unbelief, so befogged with evil things, that God's health cannot reach them through you at all. God has health for the people, and it is his wish "above all things" that they shall have it. And shall the only reason that they do not have it, be that your attitude toward him hinders its reaching them? No, no. Brighten up that the light may so shine that the only reason for their not having it shall simply be that they will not take it. This calls for holiness on the part of every individual connected with these institutions. Holiness,— that is, wholeness: the whole being, body, soul, and spirit, devoted to this blessed work.

Now to present the Lord's prescribed means to health. Ex. 15:26: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." This was immediately after the crossing of the Red Sea. The first part of the chapter down to the twenty-first verse, is the song of their rejoicing at the Red Sea after their deliverance from Egypt. That physical Egypt is only a symbol

of another and deeper Egypt. There is a spiritual as well as a physical Egypt. And this word to them who were brought out of Egypt is good for all time to the people whom God would bring out of Egypt: "Out of Egypt have I called my son."

Health signifies more than merely that I am not sick to-day. Health signifies more than merely freedom from disease at the present moment; it signifies also defense, security against disease. The Lord Jesus took our infirmities and bore our sicknesses, *yet he was never sick*. They brought the sick to him time after time; Sabbath days were constantly spent in healing the sick. There was something in that to the Lord Jesus; these was something that drew upon him. The record is, and it is true, "he took our sicknesses."

He also took our sins. Did he really? Or does his taking our sins signify that they go off into the air somewhere? Was he touched with the feeling of our infirmities? Did he feel that which was upon us? Surely he did. Then when he took our sins, that was real; he felt it. When my sins and your sins, the sins of which we were conscious, were upon me and upon you, there was a reality to them. There was condemnation upon us, there was guilt, and we felt it. Now when my sins, the condemnation of which I realized, were laid upon him, did the condemnation and guilt burden him as really as they did me? Did he feel that? To be sure. Otherwise it was a mere figure. But it did reach him; he took it and made intercession for it.

Now note: he took your sins, he took my sins, actually themselves, and *yet he never sinned*. He as really took our sicknesses, and why was he never sick? *I call your attention to this that you may see the philosophy of*

Christian health; because there is as much difference between Christian health and heathen health as there is between Christian morals and heathen morals. God says in this verse, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Now that does not signify that if we do his commandments, then the Lord apart from that will come in on the side and do something for us. No. Do this which the Lord directs, do this which is right in the sight of the Lord, and that itself is the way to health: health is found in that very thing and is the consequence of that thing.

Prov. 4:20-22 says in so many words that this is all so: "My son, attend to my words; incline thy ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their spirit"—No; To all their mind?—No, but "to all their flesh." What is it that disease takes hold of?—The flesh. Sickness strikes the flesh. Then what is the way to health?—God's word received into the life, treasured in the heart, and allowed to be indeed the life because the word is life,—this is health to all the flesh. That is the Lord's own prescription, therefore it is a correct prescription.

April 1903, ATJ, The Medical Missionary, 94.1-96.2



Healthy And Delicious Recipes

Lisa O'Donnell

Dump and Bake Stuffed Pepper Casserole

For the Broth:

- 1 cup marinara sauce or favorite spaghetti sauce
- 2½ cups vegetable broth
- 1 - 14.5 ounce can diced tomatoes
- 1½ teaspoon ground cumin
- 1½ tablespoon Italian seasoning

For the Casserole:

- ½ yellow onion, diced
- 1 red bell pepper, diced
- 1 orange bell pepper, diced

- 1¼ cup dry brown or green lentils, rinsed well
- 3–5 cloves garlic, minced
- 1 cup dry brown rice
- 10 ounces frozen spinach, thawed and liquid squeezed out
- 1½ – 2 cups dairy-free cheese, to put on top (optional)

Instructions

1. Preheat the oven to 400F and set a 9×13" casserole dish aside.

2. Mix the sauce, broth, diced tomatoes, cumin, and Italian seasoning together in a medium pot.
 3. Cover and bring to a boil over high heat.
 4. While the liquid is heating up, add the onion, bell peppers, lentils, garlic, and rice to the casserole dish. Make sure to separate and sprinkle the thawed spinach over the veggies, then mix together with a spatula until everything is evenly combined.
 5. Remove the broth from the heat once it comes to a boil and pour evenly over the casserole dish.
 6. Cover the casserole with a lid or aluminum foil and bake in the middle rack of the oven for 60 minutes.
 7. Remove from the oven, uncover, and stir well to incorporate the sauce evenly.
 8. Top the casserole with vegan cheese and return to the oven; broil for 2 to 5 minutes, until the cheese is melted and bubbly.
 9. Refrigerate leftovers in a sealed container for up to one week, or in the freezer for up to one month.
- ** Notes:** To change flavors add different veggies like corn or different peppers or southwestern spices.



Your diet is like a bank account. Good food choices are good investments.

~ Bethenny Frankel

Natural Vitamins

Jerry O'Donnell

Benefits of Concord Grapes

1. **Decrease Blood Pressure** – Concord grapes contain many flavonoids, including resveratrol, which can help decrease blood pressure by improving the fluidity of the blood. Resveratrol also relaxes the arterial walls to allow adequate circulation and decrease the pressure in the arteries.
2. **Anti-inflammatory** – Concord grapes contain a variety of polyphenols that can reduce the inflammatory response in the body. These grapes also have the antioxidant ability to mop up free radicals in the body and keep you looking younger, longer.
3. **Alertness** – Many degenerative diseases, including Alzheimer's and dementia, begin with the accumulation of certain proteins and foreign bodies in the brain. Concord grapes have been shown

to prevent the accumulation of these potentially harmful substances.

4. Boost Immunity – Concord grapes have been shown to increase the production of the cells in our body that fight off disease and foreign invaders.
5. Healthy Breast Tissue – Concord grapes contain resveratrol, which protects the DNA in our cells against mutations that occur. Studies show that resveratrol is

specifically beneficial in protecting breast tissue from the mutations that can take place in certain breast cancers.

6. Promote Cardiovascular Health – Concord grapes contain polyphenols, promoting good cardiovascular health.

(A good portion drawn from *Chatelaine* and other resources.)



The Uses of Water In Health and Disease

Dr. John H. Kellogg, M.D.

Pure Water

Absolutely pure water is not found in nature. Rain water is the nearest approach to it; but even this gathers impurities of various sorts as it falls through the air, and often becomes very unwholesome by the absorption of foul gases and the collection of dust in this way. For any use

connected with the human body, the purest water is always preferable to any other. Filtered rain water and distilled water are the purest forms of water attainable.

The Uses of Water in Health and Disease, pp. 10, 11



Our Websites

FourAngelsMessages.com—All of our monthly magazines, speaking schedules, YouTube links, PayPal donation processing.

ConvertingTheSoul.com—Morning, mid-day, and evening post where we supply a Bible verse and comment working through the Old Testament verse-by-verse in the morning, various thoughts around noon, and working through the New Testament verse-by-verse in the evening. Made for the general public.

HaveOneMindInChrist.com—All three books for free in PDF, News with comments appearing before they come out in print, and the general monthly publication for the general public.

<https://www.youtube.com/@fourangels552>—Weekly sermons.

How Do You Resolve It?

Jerry O'Donnell

It is one thing to know some verses that help a person stay in the faith, but it is another thing to know the Word in such a way that when a verse seems contradictory to know how to resolve it. True Seventh-day Adventists do not ignore verses. It is our hope that this section will help answer some of those challenges that we may come across personally or be used by others against our beliefs.

Does God Tempt People or Not?

James 1:13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Genesis 22:1, "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am]."

Though these verses look like polar opposites giving the atheist an edge showing that the Bible contradicts itself once again will fall short if we really investigate and stay off of the surface only reading of the verses. There are several ways that this all works out and, very easily too.

First, and we hate to do this, but it is the use of the Hebrew. Although it is the easiest method to use in refuting the supposed contradiction, we rather allow the Bible alone to explain itself, even though there are a few exceptions. When we argue with the Hebrew and the Greek, conversation is over because we either trust that "original word", or we reject it, but there is no more conversation. So, reluctantly, here is the use of it only because we have other arguments against the contradiction to share. If this were the only argument on our part, then it would be wrong for us to rely upon it. In the Hebrew, the word "tempt" in Genesis 22:1 means "to test, try, prove, tempt, assay, put to the proof/test". In other words, if we

substitute a different word, it eliminates the contradiction: "And it came to pass after these things, that God did test Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am]." The context, which we will share in the fourth point supports this substitution.

Second, and more biblically sound, is the careful reading of James 1:13. There is a built-in assumption that people are overlooking. It is like a math problem. Our apologies to those that do not like math. The formula $2x = x$ is not possible to be anything but zero, for "x" leaves us with nothing. The use of any other number for "x" results in the sides not being equal. But if we had the formula of $2x = 2x$, then we can apply any number we want and it would be equal. So, how does this apply to James 1:13? First, how is God not tempted? According to the verse, God is not tempted with evil. So, we have the word "tempt" and we have the word "evil" regarding God. Now, how does God work with any man? According to the verse, it is just the word "tempt". That makes the parts unequal or we have a built-in assumption going on. In other words, we have "tempt" and "evil" for God while we have only "tempt" for man. The assumption is to include the word "evil" for man as well. So, the verse should read, "God cannot be tempted with evil, neither tempteth

he any man with evil.” And if you think this is a stretch, then read the next point.

Third, context is everything. The full thought of James is continued in the next verse: “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed” (James 1:13-14). What is man tempted by? His own lust. What is “lust”, generally speaking? “We should not lust after evil things” (1 Corinthians 10:6). The answer is “evil”. Therefore, we reiterate that the second point is most valid. God does not tempt any man with evil.

Fourth, based upon these two points, we now readdress the first point. Did God tempt Abraham with evil? Some would say that murder is evil.

Although that is true, Abraham was

not tempted to murder, or even simply kill. When a person craves something but is trying to not participate in it, and another person dangles it in front of them, then that is temptation. If the person does not desire it, they cannot be tempted. A person who has no desire for smoking cannot, even by God, be tempted to participate in it. It clearly is a test of loyalty that Abraham experienced, and not a temptation to commit murder. Will Abraham do as commanded, was the test. Period.

So, there are multiple reasons provided that prove there is no contradiction. God did not tempt Abraham, but tested Abraham. God does not tempt anyone with evil, proven twice. And, there was no evil associated with God’s command, but loyalty was being tried.



Authorized KJV vs Catholic Bible

Jerry O’Donnell

If you are using anything but the KJV, you are using a Catholic influenced Bible, which strategically twists and leaves out key words and verses so as to make even the ecumenical movement between religions outside of Christianity possible. And Ellen White does identify not to use them for reliability: “Wycliffe’s Bible had been translated from the Latin text, which contained many errors.” {GC 245.1}. Latin is Catholic or which most modern versions rely upon.

Did Jesus Come in the Flesh or Not?

Stating that Jesus came in the flesh has two important messages to make an impact on the reader. First, it combats the notion that Jesus came as a mere spirit. Second, the purpose of being in the flesh was to reveal Jesus’ mission: “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Romans 8:3). If Jesus did not

condemn sin in the flesh, we have no hope of overcoming sin. So, how do you read **1 John 4:3**? Is it with, or without, reference to Jesus coming in the flesh? If it is without, do you not realize you are missing important points of doctrine?

King James Version: “And every spirit

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

In Error:

American Standard Version: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

Berean Literal Bible: and every spirit that does not confess Jesus is not of God, and this is that of the antichrist, which you heard that is coming, and now is already in the world.

Berean Study Bible: and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and which is already in the world at this time.

Catholic Public Domain Version: and every spirit who contradicts Jesus is not of God. And this one is the Antichrist, the one that you have heard is coming, and even now he is in the world.

Christian Standard Bible: but every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming; even now it is already in the world.

Contemporary English Version: But when someone doesn't say this about Jesus, you know this person has a spirit that doesn't come from God and is the enemy of Christ. You knew this enemy was coming into the world and now is already here.

Douay-Rheims Bible: And every spirit that dissolveth Jesus, is not of God:

and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.

English Revised Version: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

English Standard Version: and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

Godbey New Testament: and every spirit which does not confess Jesus is not of God: and this is the spirit of antichrist, which you have heard that he is coming; and now he is already in the world.

Good News Translation: But anyone who denies this about Jesus does not have the Spirit from God. The spirit that he has is from the Enemy of Christ; you heard that it would come, and now it is here in the world already.

Haweis New Testament: And every spirit who confesseth not that Jesus the Messiah is come into the world, is not from God: and this is that spirit of antichrist which ye have heard that it is coming, and now is already in the world.

Holman Christian Standard Bible: But every spirit who does not confess Jesus is not from God. This is the spirit of the antichrist; you have heard that he is coming, and he is already in the world now.

International Standard Version: But every spirit who does not acknowledge Jesus is not from God. This is the spirit of the antichrist. You have heard that he is coming, and now he is already in the world.

NET Bible: but every spirit that does not confess Jesus is not from God, and this is the spirit of the antichrist, which you have heard is coming, and now is already in the world.

New American Standard Bible: and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, which you have heard is coming, and now it is already in the world.

New Heart English Bible: and every spirit who does not confess Jesus is not of God; and this is that of the antichrist, of whom you have heard that it comes. Now it is in the world already.

New International Version: but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

New Living Translation: But if someone claims to be a prophet and does not acknowledge the truth about Jesus, that person is not from God. Such a person has the spirit of the Antichrist, which you heard is coming into the world and indeed is already here.

Weymouth New Testament: and that no spirit is from God which does not acknowledge this about Jesus. Such is the spirit of the anti-Christ; of whose coming you have heard, and it is already in the world.

Worrell New Testament: and every spirit that confesses not Jesus is not of God; and this is the spirit of the Anti-Christ, of which ye have heard that it is coming, and now it is in the world already.

Correct, This Time:

A Faithful Version: And every spirit

that does not confess that Jesus Christ has come in the flesh is not from God. And this is the spirit of antichrist, which you heard was to come, and even now it is already in the world.

Amplified Bible: and every spirit that does not confess Jesus [acknowledging that He has come in the flesh, but would deny any of the Son's true nature] is not of God; this is the spirit of the antichrist, which you have heard is coming, and is now already in the world.

Anderson New Testament: and whatever spirit confesses not that Jesus Christ came in the flesh, is not from God: and this is the spirit of antichrist, of which you have heard that it comes, and is now already in the world.

Aramaic Bible in Plain English: And no spirit that does not confess that Yeshua has come in the flesh is from God, but this is from that False Messiah, him whom you have heard that he will come, and already he is in the world.

Bishops' Bible of 1568: And euery spirite which confesseth not that Iesus Christe is come in the fleshe, is not of God. And this is that spirite of antichriste, of whom ye haue hearde howe that he shoulde come: and euen nowe alreedy is he in the worlde.

Coverdale Bible of 1535: And euery sprete which confesseth not that Iesus Christ is come in the flesh, is not off God. And this is that sprete of Antechrist, off whom ye haue herde, how that he shal come, and euen now allready is he in the worlde.

Darby Bible Translation: and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that [power] of the antichrist, [of] which ye have heard

that it comes, and now it is already in the world.

Geneva Bible of 1587: And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how that he should come, and nowe already he is in this world.

GOD'S WORD® Translation: But every person who doesn't declare that Jesus Christ has come as a human has a spirit that isn't from God. This is the spirit of the antichrist that you have heard is coming. That spirit is already in the world.

Lamsa Bible: And every prophecy which does not declare that Jesus Christ has come in the flesh is not from God: but it is the prophecy of the false Christ, of whose coming you have heard, and who is even now already in the world.

Literal Emphasis Translation: And every spirit that does not confess that Jesus Christ has come in the flesh is not from out of God. And this is that of the antichrist, which you heard that he is coming and now is already in the world.

Literal Standard Version: and every spirit that does not confess Jesus Christ having come in the flesh, it is not of God; and this is that of the antichrist, which you heard that it comes, and now it is already in the world.

Mace New Testament: and every spirit that does not own that Jesus Christ is come in the flesh, is not from God." this is that anti-christian spirit which you have heard was to come, and even now it appears in the world.

New King James Version: and every spirit that does not confess that Jesus Christ has come in the flesh is not of

God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world.

Smith's Literal Translation: And every spirit which acknowledges not Jesus Christ having come in the flesh is not of God: and this is that of antichrist which ye have heard comes; and now is already in the world.

Tyndale Bible of 1526: And every sprete which cofesseth not yt Iesus Christ is come in the flesshe is not of God. And this is that sprete of Antichrist of whom ye have hearde howe that he shuld come: and even now alredy is he in the worlde.

Webster's Bible Translation: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not from God. And this is that spirit of antichrist, of which ye have heard that it should come; and even now already it is in the world.

World English Bible: and every spirit who doesn't confess that Jesus Christ has come in the flesh is not of God, and this is the spirit of the Antichrist, of whom you have heard that it comes. Now it is in the world already.

Worsley New Testament: and every spirit that doth not confess Jesus Christ, who is come in the flesh, is not of God: and this is that spirit of antichrist, which ye have heard was coming, and is already in the world.

Young's Literal Translation: and every spirit that doth not confess Jesus Christ in the flesh having come, of God it is not; and this is that of the antichrist, which ye heard that it doth come, and now in the world it is already.



Keep the Sabbath Holy

Jerry O'Donnell

Yes, we brought this topic back from the chopping block after finding a new approach and a reader sharing their interest in the article.

Need a Personal Sabbath-Keeping Experience

The following quote is addressing the false belief a child had that just because he is a child of Sabbath keeping parents that he is in proper relationship with God, which we know is not true, but do not dismiss this quote quickly as we shall see it applies to all of us.

Watch and pray, and obtain a personal experience in the things of God. Your parents may teach you, they may try to guide your feet into safe paths; but it is impossible for them to change your heart. You must give your heart to Jesus and walk in the precious light of truth that He has given you. Faithfully take up your duties in the home life, and, through the grace of God, you may grow up unto the full stature of what Christ would have a child grow to be in Him. The fact that your parents keep the Sabbath, and obey the truth, will not insure your salvation. For though Noah and Job and Daniel were in the land, "As I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."
{AH 298.1}

The same belief is associated between a nominal believer sitting in a Seventh-day Adventist Church. They believe that just because they are in a Sabbath keeping church that their salvation is pretty much assured. It is

a form of "once saved, always saved", of which it is all a lie.

Now many would say that this still does not apply, but wait! How is the Sabbath actually kept? Being dependent upon the church, instead of parents, or even others to guide in Sabbath-keeping is not actually keeping the Sabbath. The church may offer a Friday night church service called vespers and many who are bored already after sunset, usually in the winter months, take advantage of such an opportunity, but let it be the summer months when the sun sets after the service, they are not there. Further, the person may wake up early enough to attend both a Sabbath school study and church service. And if their church offers an afternoon service, they may attend that too. However, all the unoccupied time may be spent just staring out in nothingness, and if the church has an activity planned in the afternoon, like distributing literature, they are not found because of simply being a person going through the motions of Sabbath keeping.

Unless they are told to do something Sabbath appropriate, the person has no personal relationship that would prompt them to think of appropriate things to do along with being beneficial. This usually results in just sleeping the Sabbath away. They may turn in early Friday night; sleep in a bit Sabbath morning; and in the afternoon, more napping. This is not a personal relationship with Jesus nor

a personal Sabbath-keeping experience.

Now, it will not be stated what one ought to do, that would be personal, or we would be contributing into feeding the non-personal way of keeping the Sabbath. Not all of the things mentioned are wrong to participate in, but if it is based upon simply going through the motions, then that is what makes it wrong.

We will make known that what is needed is that personal and deep conviction of the Sabbath. There needs to be an experience of recognizing that Jesus created it in the first place for us humans since

“The sabbath was made for man, and not man for the sabbath” (Mark 2:27). We must get to know the “Lord even of the sabbath day” (Matthew 12:8) and get to know why the Sabbath is the high day of the week, the best day of the week, the day to be longed for, and overall, why it is so special and not treated as a day in which we simply stop our labor or work. Once these things are settled in that we are having a real experience with Jesus in all aspects of our lives, then we can truly say we are having a proper relationship with Jesus through keeping His Sabbath.



Questions And Answers

Jerry O'Donnell

Allow at least three (3) months before your question may appear.

Question:

I am needing to take some meds that taste very bitter, reminding me of bitter herbs, so does the Bible and/or Spirit of Prophecy have any guidance on the taking of bitter herbs?

Answer:

There are only 2 references to “bitter herbs” in the scriptures; both having to do with Passover: Exodus 12:8 states, “And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it” and Numbers 9:11 says, “The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs].”

Now the Spirit of Prophecy writings contain 22 such references, each also pertaining to the Passover, except for

one occurrence, which is, “I have tasted of very bitter herbs on special occasions, but I would not make a diet of them. But there was a special occasion in Minneapolis where I could get nothing else” {SpM 169.1}. Her purpose was not defined, but since it was “special occasions” when she consumed them, I am only assuming when I say this, but I would guess it might have been during the times of Passover as well. And she seems to indicate that she would have preferred something else. There is no mention of “bitter herbs” being used medicinally in any of her writings.

In your personal situation we must remember that you are most likely not being given “bitter herbs”, but instead, bitter chemicals. But to address your question about how to get these bitters into your system

without becoming nauseous from the horrible taste, I will rely on a substance I used when either of my 5 children had to take a pill – peanut butter. Since you are removing the pills' contents from their capsules, I suggest sprinkling the powder onto a piece of bread coated with peanut butter and simply consuming it as a peanut butter sandwich. This always worked quite nicely with the children, and there were no complaints! Perhaps you can experiment with the best amount of peanut butter to get the job done. Now, if you do not like peanut butter, you might just have to have the attitude of choosing which is the lesser of two evils for you!

Question:

Since the church was not the voice of God in 1894, an Ellen White quote, for rejecting the message at the Minneapolis conference, why is it different today when we are so much in apostasy and even going back to Rome?

Answer:

The Ellen White quote you are referring to is this:

I have had conversation with W. C. White. He was presenting before me the necessity of our people heeding the voice of the General Conference. Then I said, "WCW, it is time you should understand that, [notwithstanding] the opinion that has prevailed, the General Conference so-called is no longer the voice of God. It has become a strange voice, and they are building strange fire. God does not speak through them. The work that is being done in the General Conference is a strange work. Elder Olsen is not in the light. Had he stood in the light, he would

not have allowed us to be separated from him and come to this country. He has stood in a divided position in reference to the spirit brought from Minneapolis. He let the burdens fall upon me that never should have come upon me. Had he stood to his post of duty like a man after God's own heart, the clouds would have broken and light would have come in clear and bright. But his half-and-half position was acting out the Aaron, and God was displeased. We were needed at the heart of the work all the years that we have been away from America. {Ms114-1894}

So, your question is that if the church was in such apostasy back then, leading to the alpha apostasy, but today we are marching back to Rome through even a more serious apostasy, known as the omega apostasy, why will Jesus come in our day instead of putting it off again.

First, the church is never going to be wholly converted. Ellen White stated, "Are we hoping to see the whole church revived? That time will never come" {1SM 122.1}.

Now, let us learn the lesson from the Israelites. At the edge of the Promised Land, the Israelites gave in to great apostasy, so much so that they were ready to overthrow the servants of the Lord. Numbers 14:1-10 tells us, "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"

And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, [is] an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they [are] bread for us: their defence is departed from them, and the LORD [is] with us: fear them not. But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.”

They were punished with forty years of desert wandering: “And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years,

and ye shall know my breach of promise” (Numbers 14:33-34).

But, did they did not learn their lesson? They continued to murmur and complain, yet they were brought into the Promised Land at the second attempt. Likewise, despite being in the second apostasy, even worse than the first, it will be this generation (generally speaking) that will enter the heavenly Promised Land, only because it is God’s pattern. And this is told to us, despite being told we missed the first attempt of the second coming, because the church was not ready; and even though we are no more ready today, again, it appears to be God’s pattern, and through the numerous prophecies of Ellen White, the most famous being about the drums coming into the church.

The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. {2SM 36.2}



Making It Plain

Jerry O'Donnell

Did the Apostles See the Kingdom of God?

In Matthew 16:28, Mark 9:1, and Luke 9:27, Jesus basically said, “But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of

God” (Luke 9:27). Now, a good number of people think that some of the disciples, especially the youthful John, would be around for the second coming, meaning they

expected Jesus to return around 100 A.D. Of course, Jesus did not do so, seeing He still has not yet returned. Now, nearly two thousand years later, even John is dead and buried; so what did Jesus mean, then, by this obscure prophecy?

First, seeing the Kingdom of God, stated in all three verses, is different from the second coming. Many have already seen the Kingdom of God, and the second coming has not yet happened. Of course, we know of at least three people experiencing it already, and that would be Enoch (Genesis 5:24), Elijah (2 Kings 2:11), and Moses (Jude 1:9). The group that came out of the graves at Jesus' resurrection (Matthew 27:52-53) are also experiencing it, too.

At this point, the only way that some of the disciples could have seen the Kingdom of God before tasting of death is to have seen the Kingdom of God in a vision or dreams (Numbers 12:6). Now, is that what "some" of the disciples experienced? Matthew 17:9 is an address to Peter, James, and John, which will answer this for us: "Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

What vision are we referring to? "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and

behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard [it], they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only" (Matthew 17:1-8).

So, is the transfiguration what Jesus referred to about seeing the Kingdom of God? And is Peter, James, and John the "some" of the twelve that Jesus was referring to? The answer to both questions is yes.

All three verses stating the prophecy of Jesus are immediately followed by the story of the transfiguration in which Peter, James, and John were specifically mentioned in. Matthew 16:28 is the last verse of chapter 16 and immediately chapter 17 goes into the transfiguration experience. In the Mark 9:1 reference of Jesus' prophecy, Mark 9:2-9 is the transfiguration story immediately following the prophecy. In the reference for Luke 9:27, the transfiguration story appears in the subsequent verses of Luke 9:28-36.

So, by sequence of verses, that is exactly what Jesus was referring to, as Peter, James, and John are all tasting or experiencing death, despite not being consciously aware, so the prophecy cannot be referring to the second coming. And none of us believe that the prophecies of Jesus are a failure. Therefore, the only logical conclusion would be the transfiguration fulfills the prophecy.



Watchman, Let Him Declare What He Seeth

This section is not about revealing the apostasy and creating ill feeling towards the conference. It is to make sure that no one is caught up in those that participate in the apostasy. That is what it means to “Declare What I See” because God says, “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand” (Ezekiel 3:18). We have enough to worry about our own life; we do not need your (in general) blood to be on us too.

January 25

Fulcrum 7

The SDA Church Named on TV for Helping Facilitate Mass Illegal Immigration Into the US

Back in February 2024, we ran a story about ADRA helping to facilitate mass illegal immigration into the United States. Apparently, the United Nations and ADRA have no plans of stopping this practice. ADRA is one of the top ten organizations helping this, destined to receive \$5,000,000 from the new budget to facilitate this mass migration. ADRA was one of the NGO’s helping this to happen. To be an NGO of the United Nations, an organization must agree to not proselytize or share their religion with other peoples. SDA parents are unaware that their children end up trained to believe that missions isn’t about evangelism, but rather about helping the needy and finding other ways to save the world, like climate justice, etc. It causes the church to support — through the United Nations — social justice causes like feminism, abortion, radical environmentalism, LGBTQ, CRT, a godless worldview, and now illegal immigration.

Bible: Jeremiah 7:19, “Do they provoke me to anger? saith the LORD: [do they] not [provoke]

themselves to the confusion of their own faces?”

Comment: It is confusion of practice. We are to help the needy, but not to give up the teaching to all nations (Matthew 28:19). We are not to support those social justice agendas, but to call sin by its right name. To support ADRA is to support the ways of the world, an enemy of God.

February 4

Fulcrum 7

The GC Takes a Stand Against Barbara O’Neill

GC Health Ministries statement: Those with little scientific knowledge and a confirmation bias toward “natural healing” are drawn in, frequently thinking this is the “real” health message. We are not able to recommend her as a speaker for churches or any gatherings.

EGW: “The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature’s process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in

obedience to her laws will reap the reward in health of body and health of mind." {MH 127.3}

February 14

Fulcrum 7

Andrews University Is Joining the United Nations Climate Change Program

John Wesley Taylor brought to Andrews University some hope of reformation and ideological rebuilding of the drifting University. According to this article in the Lake Union Herald, Taylor also brings with him an environmentalist worldview that buys into the United Nations climate change agenda.

EGW: "The spiritual dearth in our churches is frequently the result of an alarming prevalence of selfishness. Selfish, worldly pursuits and schemes interpose between the soul and God." {GW92 201.1}

February 18

Advent Messenger

HopeMedia Italia Brings Young Adventists and Catholics Together with a Catholic Priest in Order to Fulfill Jesus' Prayer for Unity

HopeMedia Italia, an ecclesiastical entity of the Italian Union of Seventh-day Adventist Churches, is publicly declaring that it is in tune with Rome's call for unity and solidarity. They are also indoctrinating our Adventist members that we are all one—equal—no matter what each church believes.

EGW: "Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin." {2SM 369.3}



News and Comments

There was no news worth commenting upon this month.



God's Purpose for Us

Ellen White

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud

voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." {RH, March 9, 1905 par. 1}

Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes he shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. To us has been given the privilege of receiving the wisdom that cometh from God, of seeing the beauty and the glories of that Word which lies at the foundation of all true knowledge. The Bible teaches us what a Christian ought to be, and what he ought to do. {RH, March 9, 1905 par. 2}

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern Man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on him, that by beholding we may be

Ellen White Abbreviations In this Issue

1SM - Selected Messages
Book 1

2SM - Selected Messages
Book 2

AH - The Adventist Home

GC - The Great Controversy
(1911)

GW92 - Gospel Workers
(1892)

MH - The Ministry of Healing

MS114 - Manuscript 114

RH - Review & Herald

SpM - Spalding and Magan
Collection

ST - The Signs of the Times

changed into his likeness. We may behold Christ to good purpose. We may safely look to him; for he is all-wise. As we look to him and think of him, he will be formed within, the hope of glory. {RH, March 9, 1905 par. 3}

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve. {RH, March 9, 1905 par. 4}



Natural Remedies

Reen Swindle

COMMENT: *In these times we live in, even access to natural supplements will become increasingly difficult to access, so we are going to try our best to use the most natural means possible to deal with health situations.*

Stressed, Painful, or Inflamed Eyes

Your eyes will thank you for the relief they will feel when you apply a soft cloth dipped in hot (to the touch) water which has regular table salt added. The ratio of about 2T of salt in about a pint of hot water applied until the cloth cools,

then repeated several times, works well to rejuvenate over-worked eyes. Save the salt water and re-use for the same person a few times during the day.

