

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will show them his covenant. Psalm 25:14



Home in Belize that needs to hear the gospel. — Photograph by Elyssa Sims

Special care should be given to the education of the youth. The children are to be trained to become missionaries (Counsels to Parents, Teachers, and Students, p. 168).

Prayer Requests

We are very thankful for the experience of another beautiful camp meeting and for the many blessings both given and received. Will you please pray that the fire kindled in each heart will only grow brighter and spread in each sphere of daily influence? Also, one of our speakers is experiencing health concerns, and we ask that you remember Sister Elaine Nailing in prayer. Again, our hearts are heavy for the amount of work to be done with the few workers available, so we ask for your combined effort in prayer for the finishing of the great work ahead of us so that we can all go home. And, last but not least, we are entering a new quarter of Sabbath School lessons. Please pray that the booklets we have labored on will do their appointed work, will be a blessing to each one of you, and that God's word will not return unto him void.

Onycha Holt

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The First Angel's Message

By Allen Stump

God will be God, he must be God, and his character demands that he acts and reacts in a manner that is consistent with his heart of love.

There is a principle I will call "the full cup principle." This concept is simply that God does not bring destruction upon a people until their cup of iniquity is full and they have had an opportunity to be warned of the coming destruction. God told Abraham, concerning his posterity going into Egyptian bondage, "But in the fourth generation they shall come hither again: *for the iniquity of the Amorites is not yet full* (Genesis 15:16; all emphasis supplied unless otherwise noted)." God was going to give Israel the land where the Amorites were, but their cup of iniquity was not yet full but would be by the time of the fourth generation. This is an example of a *nation* of people, but the Bible speaks of a time when the cup of the *world* would fast fill and destruction was coming. Before destroying the earth with the flood during the time of Noah, however, God inspired that preacher of righteousness to warn the antediluvians for 120 years. Sodom and Gomorrah's cup became full, but, before destroying Sodom and Gomorrah, God used Lot to warn any who might heed the warning of the coming destruction. Before the destruction of Jerusalem in AD 70, God gave warning upon warning beginning with the ministry of Jesus Christ.

This world is slated for destruction again, as its cup of iniquity is almost full, but God must be God, and he will not allow this destruction to come without giving the world a warning from heaven. This warning is found in the three angels' messages of Revelation 14:6-12. This final message invites people to accept the "everlasting gospel," to "keep the commandments of God, and the faith of Jesus (Revelation 14:6, 12)."

God has been planning, but Satan has also been planning his final series of assaults. This year, 2009, is the 200th anniversary of the birth of Charles Darwin. In 1844, Darwin wrote his first essay that would form the backbone to his work, *The Origin of the Species*. This work would preclude God from existence, promote atheism, and remove the basis for all morality. Darwin's supposed discoveries give the "scientific" support for the rendering of God as unnecessary. In 1845, Karl Marx wrote the basis of his communist manifesto, a document that became the basis for millions believing that law and morality are only prejudices of the uninformed.

Yet, at this time in the middle of the 19th century, God gave to a little flock a message of creation and its memorial as the root truth underlying worship. Instead of atheism and immorality, the message was to "fear God and . . . worship him that made heaven, and earth, and the sea, and the fountains of waters (Revelation 14:7)."

As Darwinism, Marxism, Nihilism, and soon-to-be Freudianism were coming into predominance with their anti-theological, sociological ideas, God was raising up a people to give a message that, if received, would drive a death nail into all the Satanic philosophies. The message of the first angel was to "fear God and . . . worship him" as Creator.

Yet, it was not just from the secular philosophical forces that Satan would attack. The rise of modern spiritualism with the Fox sisters in Hydesville, New York, in 1848, in neo-Gnosticism, and in pantheism were seen, and all were brought to new heights. Again, the message was to be given to "fear God, and give glory to him. . . . and worship him (Revelation 14:7)" that created.

Shortly before the Advent Movement, Satan inspired Joseph Smith to begin Mormonism. After the final atonement began in 1844, we find Catholicism and apostate Protestantism falling more deeply. Shortly after Adventism, Jehovah's Witnesses and Christian Science religions were founded. After 1844, we have the rise of Pentecostalism and the beginning of the modern-day ecumenical movement. Then, as the 20th century began to fade away, we have seen the rise of Islam as a world power with which to be reckoned. Again, God's answer to these false, apostate views is to fear God, give glory to him, worship him as the Creator, and to keep the commandments of God and the faith of Jesus.

In these last days, when every false planting of Satan has sprouted and is becoming completely ripe, God's people will have the everlasting gospel, a message that will be fully developed, to use as their weapon to destroy the works of Satan. The goal of this study is the investigation of this message, its history, purpose and work; and to teach you how you can share this message.

History of the First Angel's Message

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. *We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history (Life Sketches, p. 196).*

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever (Deuteronomy 29:29)." The secrets belong to God but he has shared some of his plans with his servants the prophets. "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets (Amos 3:7)." When his plans involve men and women and/or call

for their involvement, he reveals his secrets to the prophets so that men and women may know what is expected of them and how they are to respond to God properly. Faithful men and women arise not by chance but rather at God's calling and in God's time and manner to do his bidding.

The exodus from Egypt was foretold to Abraham hundreds of years before it took place:

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again (Genesis 15:13-16).

In Acts 7:17, Stephen noted: "But *when the time of the promise drew nigh*, which God had sworn to Abraham, the people grew and multiplied in Egypt." So, there was a time drawing near, and the way was being prepared for their deliverance. This time schedule was controlled by the Author of all time. God saw the bondage of his people, and he heard their cry and knew of their sorrows. "And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows (Exodus 3:7)." The time of their deliverance had come, and God prepared a man who was schooled in leadership, in the matters of the nation, and in military warfare, a man, more importantly, with whom God could commune and share direct instructions for the people. Moses was ready for the hour of deliverance, and when that hour came God was ready.

When Paul stood before Felix, "he reasoned of righteousness, temperance, and judgment to come (Acts 24:25)." Paul spoke of a judgment *to come*. It was future in his day.

Daniel foretold a time when the judgment would begin.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened (Daniel 7:9, 10).

This judgment would begin with the cleansing of the heavenly sanctuary in 1844, as noted by Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Before this great event would take place, God would send signs in the earth and heavens.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind (Revelation 6:12, 13).

These signs have been understood by Adventists as the great Lisbon earthquake of November 1, 1755, the dark day of May 19, 1790, and the falling stars of the meteorite shower on November 13, 1833. All of these signs came as the time of the end made a transition from the Dark Ages to the time of the judgment.

It was at this time, with the signs being given on earth and in heaven, that William Miller and others began to preach in earnest the first angel's message. William Miller had been an atheist. He had served as a lieutenant and captain in the War of 1812. After the war he was a farmer, a local sheriff, and, at times, a justice of the peace. He was converted in 1816 and began to study the Bible in earnest. Miller noted:



William Miller

I then devoted myself to prayer and to the reading of the word. I determined to lay aside all my prepossessions [sic], to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment respecting any mysticism or contradictions. Whenever I found any thing obscure, my practice was to compare it with all collateral passages; and by the help of CRUDEN [concordance], I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc. of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word, and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the "way-faring man, though a fool, need not err therein." (*William Miller Apology and Defense*, p. 6).

In 1831, Miller made a covenant with God to preach if given an invitation, and shortly after his covenant prayer a young man knocked on his door with an invitation to preach in Dresden, New York. In 1833, Miller received a license from the Baptist Church to preach. Miller was convinced by the prophecies that Jesus was going to come in 1843 or 1844, and, as he shared, some listened. Miller was a good preacher but not such a good promoter. However, in December of 1839 he met Joshua V. Himes of Boston who was a good promoter and who fervently believed in the Advent message. In 1840, Himes began to publish *The Signs of the Times and Expositor of Prophecy*.

Miller also became associated with Josiah Litch and Charles Fitch. Each of these men had a part in the great awakening movement. Charles Fitch had been greatly impressed by the verses of Habakkuk that said:

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry (Habakkuk 2:2, 3).

Accordingly, Fitch made a large chart that was published by Himes in 1843 that graphically illustrated the prophecies of Daniel and Revelation. Fitch also published a paper, *The Second Advent of Christ*, which had a wide circulation. He wrote the hymn, "One precious Boon, O Lord, I seek." His central theme in preaching was "Prepare to meet thy God." It is said of Charles Fitch:

Among all those in America who preached and taught the message of Jesus' coming, perhaps none were so widely and deeply loved as Charles Fitch (Alwyn Fraser, *Senior Denominational History*, p. 11).

Two incidents give us some insight into the kind of person Fitch was and his determination to share the message of the soon-coming Saviour. During a meeting while Fitch was giving an altar call in response to the message, one man tripped and fell down some steps on his way to the altar. Sadly, some of the people in the congregation began to laugh! But Fitch quickly squelched the laughter by saying, "Never mind, brother! It's better to stumble into heaven than to walk straight into hell (*Ibid.*, pp. 11, 12)." Fitch's desire to minister to others led to his death. After baptizing a group during a cold day, as he was returning from the water, several more came and requested baptism. After repeating the solemn service in the cold and then beginning to return, Fitch was met by a third group requesting baptism. He, of course, obliged, but Fitch was cold and wet too long, and he chilled and became very ill. He became worse, and on October 11, 1844, just eleven days prior to October 22, Fitch died.

Fitch was one of the first Advent preachers to preach the second angel's message.

Josiah Litch, studying the fifth and sixth trumpets in Revelation, came to the conclusion in 1838 that the Ottoman Empire would fall in 1840. According to his calculations, the Turks were to be overthrown sometime in the month of August 1840. A few days prior to its fulfillment, he wrote:

Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case (*The Signs of the Times*, August 1, 1840).

Commenting upon this prophecy, Ellen White noted:

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction.

When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended (*The Great Controversy*, p. 335).

Some other notable persons who became involved in the Advent movement in the United States include Sylvester Bliss, George Storrs, who also brought to the Advent people the truth on the mortality of the soul, Joseph Bates, and James White.

The United States was not the only place the trumpet sounded the nearness of the second coming of Jesus Christ. In Germany, Bengel, Kelber, and Hengstenberg all preached about the nearness of the return of Jesus.

In Russia, the "Stundist" movement began with Russians that had come from Germany. These believers in the second advent worshiped in a simple manner, refusing to come under the control of the Orthodox priests.

Louis Gaussen of Switzerland became convinced of the importance of prophecy from his study of Daniel chapter 2, and this led him to begin teaching the soon coming of Jesus in his native Switzerland and also in France.

In Holland, H. Hentzepeter, the keeper of the Royal Museum, had an impressive dream concerning the second coming, and he began to study, proclaim, and publish on it. Early on, he thought that he was the only person who believed in the soon coming of Jesus. He later learned of the events in the United States from an American visiting The Netherlands.

Perhaps the most famous of the non-American Advent preachers was Dr. Joseph Wolff, known as "the missionary to



Charles Fitch

the world” due to his extensive travels. Wolff was born the son of a Jewish rabbi. He became convinced of Christianity when but a youth and left home at eleven years of age. At first, he became a Catholic and studied in Catholic schools but later went to England where he accepted the Protestant faith. Wolff visited parts of Africa, Asia, Europe, and America, sharing the prophecies that pointed to the soon coming of Jesus. His faith led him through many hardships: He was beaten, starved, sold as a slave, and three times condemned to death.

The Advent Movement was clearly a worldwide movement which went to all ends of the earth. It counted as its followers numerous believers and produced voluminous amounts of literature. In *Early Writings*, Ellen White speaks of the various types of people sharing the message:

I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message. But as the message from heaven could find a place in the hearts of but few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel’s message (*Early Writings*, p. 232).

Outline of the Message

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters (Revelation 14:6, 7).

The first part of the message, verse 6, lists the instrumentalities God will use in the giving of the message, a most basic overview of the message, and the extent which the message is to cover.

The term “angel” in both Hebrew and Greek simply means messenger and is frequently applied to people (Job 1:14; 1 Samuel 11:3; Luke 7:24; 9:52). These angels represent men and women giving a message from God. That message is the “everlasting gospel” and the extent of its promulgation is “to every nation, and kindred, and tongue, and people.”

The second part of the message, verse 7, gives the intensity and means by which it is given and the specific content. There are three verbs that form part of the commands in verse 7, none of which may be overlooked. We are to fear God, give glory to God, and worship God as the Creator. The

reason for this reverence is given: The hour or time of God’s judgment has come.

These parts of the message are all interwoven with each other and with the everlasting gospel. To be ready for the judgment, one must properly worship and respect the God of the judgment. The standard of the judgment must be understood. In the command to worship God as the Creator, we find a call back to the fourth commandment. In fact, the language is so close to part of the fourth commandment, that if one compares the Greek New Testament with the Septuagint (LXX), they might be tempted to charge John with plagiarism.

The Pillars of the Advent Faith

It is interesting to note that the three angels’ messages have been defined by Ellen White as pillars of the faith. Ellen White states that “the first and second angels’ messages and the third (*Counsels to Writers and Editors*, p. 30)” are “landmarks” and “pillars of our faith (*Ibid.*, pp. 29, 30).” However, if we superficially look over her main statement in *Counsels to Writers and Editors*, we might not see the whole picture. Some find comfort in quoting:

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also] the first and second angels’ messages and the third, unfurling the banner on which was inscribed, “The commandments of God and the faith of Jesus.” One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks (*Ibid.*, pp. 31, 32).

The banner of the three angels’ messages included the commandments and the faith of Jesus. The sanctuary message, the ark with the law highlighting the Sabbath in particular, and the non-immortality of the wicked are mentioned. Nothing seems to be specifically mentioned about God. Surely the doctrine of God must be a pillar. Nearly all Bible students acknowledge the doctrine of God to be the most fundamental doctrine of all. Even the Catholic Church declares that their concept of God, the trinity, “is the central doctrine of Catholic faith. Upon it are based all the other teachings of the Church (*Handbook for Today’s Catholic*, p. 16).” The very first commandment of the Ten Commandments forbids false worship. In fact, the first four commandments deal with our worship of God. Was Ellen White uninformed when she did not specifically mention the doctrine of God in the statement found in *Counsels to Writers and Editors*? Of course not! Within the first angel’s message, we find the commands to fear, to reverence, and to give glory

to him. Can this be done with false ideas about God? Hardly! Again, we have the counsel from the Spirit of Prophecy:

Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal (*Testimonies for the Church*, vol. 5, p. 174).

False ideas about God lead to false worship which cannot in any manner give glory to God. Furthermore, we are told:

A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. *This knowledge is the essential preparation* both for this life and for the life to come (*The Ministry of Healing*, p. 409).

Ellen White says that this knowledge, the knowledge of God, is essential! What many people do not know is that Ellen White actually did *specifically* mention the doctrine of God and Christ as a pillar of our faith. Writing in 1905, Ellen White warned God's people:

Those who seek to remove the old *landmarks* are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the *pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men*. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor (Ms 62, 1905; first published in MR 760, *The Integrity of the Sanctuary Truth*, 1980, 1981). (See also *Ye Shall Receive Power*, p. 235.)

There were two concurrently running theological crises at the turn of the 20th century in Adventism: Dr. John Harvey Kellogg and his teachings of pantheism in the book *The Living Temple* and Albion Ballenger's challenges to the sanctuary. Carefully notice that Ellen White, writing concerning the issues with Ballenger's challenge to the sanctuary, links the personality of God and Christ with the sanctuary as a landmark or pillar that must not be removed. The Spirit of Prophecy understood that these doctrines are interrelated and that a person could not move one without an producing an effect upon the other. Ellen White said that people who were working to remove these pillars were "working as blind men!" This was written in 1905, seven years after *The Desire of Ages* had been published, a book that some historians today claim was Ellen White's subtle attempt to change the church's Christology.

A brief history of some of Kellogg's thinking is essential at this point in understanding the importance of the doctrine of God among Adventists. On October 28, 1903, Dr. Kellogg wrote to G. I. Butler, stating:

As far as I can fathom, the difficulty which is found in *The Living Temple*, the whole thing may be simmered down to this question: Is the Holy Ghost a person? You say No. I had supposed the Bible said this for the reason that the personal pronoun "he" is used in speaking of the Holy Ghost. Sister White uses the pronoun "he" and has said in so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person and not be a person at all is difficult for me to see (Letter of Dr. Kellogg to G. I. Butler, October 28, 1903).

The next day, October 29, 1903, the then current General Conference President A. G. Daniells wrote the following in a letter to Willie White concerning the pantheistic theories of Kellogg:

He [Dr. Kellogg] then stated that his former views regarding the *Trinity* had stood in his way of making a clear and absolutely correct statement; *but that within a short time he had come to believe in the Trinity*, and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives (Letter of A. G. Daniells to Willie White, October 29, 1903).

Earlier in the letter, Daniells had noted concerning Kellogg:

He said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. ... He felt sure that he believed just what the Testimonies teach, and what Dr. Waggoner and Elder Jones have taught for years; but he had come to believe that none of them had expressed the matter in correct form (*Ibid.*).

Kellogg thought he had taught what Ellen White, Jones, and Waggoner had taught but that he had expressed his views poorly. A. G. Daniells wrote to Kellogg, "Now you can readily see that all this can not be corrected by simply a change of terms (Letter of A. G. Daniells to J. H. Kellogg, October 28, 1903)." Furthermore, Daniells noted to Willie White that before his mother, Ellen White, had come out against the book, Kellogg had given "fair warning that this battle would be fought out to the bitter end, and that the old traditional theories would be rolled under (Letter of A. G. Daniells to Willie White, October 29, 1903)." During the outset of the controversy, Kellogg acknowledged that he had a new model of thought that went beyond just the expression of his words. Daniells was not deceived by Kellogg's attempt to change the manner of expressing his thoughts. He wrote:

“I felt fully satisfied that he had not changed his views in any essential particular (*Ibid.*)”

Kellogg, rightly or wrongly, came to his pantheistic views because of his acceptance of the trinity doctrine. In the early part of the 20th century, we find Satan making two distinct attacks upon Adventism, striking at the two main pillars of the movement through Dr. Kellogg and Ballenger: The truth about God and the sanctuary doctrine.

Inseparably tied to the personality of God and the sanctuary message is the doctrine of the everlasting gospel. If we go back to Ellen White’s most often quoted statement on the pillars and landmarks (*Counsels to Writers and Editors*, pp. 31, 32), the phrase “gospel” is not even used! Nor does one find a statement on the nature of Christ in *Counsels to Writers and Editors*, but Ellen White wrote that “the humanity of the Son of God is *everything to us*. It is the golden chain that binds our souls to Christ, and through Christ to God (*The Youth’s Instructor*, October 13, 1898).”

Should we conclude that the message of the gospel, the message that Paul said “woe is unto me, if I preach not the gospel (1 Corinthians 9:16),” is not a pillar of the Christian faith? Of course not. The gospel is what our faith is all about, and it is contained within the three angels’ messages and specifically within the message of the first angel.

Concerning the pillars of our faith, God has sternly warned that they are not to be moved at all. “The proclamation of the first, second, and third angels’ messages has been located by the word of Inspiration. Not a peg or pin is to be removed (*Counsels to Writers and Editors*, p. 26).” She also noted:

Let us take heed, then, how we build. Let no one build unwisely. The word of God is our only foundation. Every semblance of error *will come upon us*. Some of these errors will be very specious and *attractive*, but if received, they would remove the pillars of the foundation that Christ has established and set up a structure of man’s building. There are those who seeing, see not, and hearing, hear not, and under Satan’s guidance they prepare false foundations for human minds (*Medical Ministry*, p. 87).

The Message to Fear God and Give Glory to Him

While the command to fear God may sound at first as though God wishes for us to cower in fright of him, the word fear in the Bible also means to reverence and show great respect. That being said, a healthy fear or respect of God is important, for we must remember that he is the Author of all things and that we are his creatures.

Yet, how can one reverence, give glory to, or worship God properly if we do not know him properly? As we noted earlier, a proper knowledge of God “*is the essential preparation both for this life and for the life to come* (*The Ministry of Healing*, p. 409).”

Furthermore, we are told to give glory to God. Romans 3:23 says: “All have sinned, and come short of the glory of

God.” Sinning brings one short of God’s glory. Obedience brings glory to God. “It is the manifestation of this love that brings glory to God in the highest, and on earth peace and good will to men (*Testimonies for the Church*, vol. 8, p. 139).” Love is demonstrated in obedience to God. Jesus said: “If ye love me, keep my commandments (John 14:15).”

The Judgment Had Begun

Paul spoke of a “judgment to come (Acts 24:25),” but the message now is that the time of this judgment has come! This judgment time when the final atonement was begun has been connected accurately with the 2300 days of Daniel 8:14. Ellen White declared, “The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14 (*The Great Controversy*, p. 409).”

After the disappointment of October 22, 1844, when many were sorely disappointed and seeking guidance, God revealed to Hiram Edson that something great did happen on October 22. It, however, was not Jesus coming to this earth but rather the movement of Jesus from the holy place to the most holy place of the sanctuary in heaven! (For a brief overview of the prophecy of Daniel 8:14, please see *The Great Controversy*, pages 325-329.)

The common evangelical understanding of the atonement is that it was finished at the cross. This is a deception of Satan to take minds off of the final atonement and its work of cleansing the people of God and vindicating the character of God. There were three areas of the sanctuary for which atonement was made on the Day of Atonement (Leviticus 16). The most holy place was where the presence of God was to reside. This work for heaven and for heavenly places represents glorification. The atonement in the holy place represents sanctification and living without sin. The atonement at the brazen altar, representing the cross, represents the work of justification. Most professed Christians today only believe in the work of justification. Even in Adventism we are told that our goal, that which we reach toward, is sinless living but that we can never reach this state until Jesus comes.

In 1844, the words addressed to the Philadelphia Church, “Behold, I have set before thee an open door, and no man can shut it (Revelation 3:8),” find their application. The one holding the “key of David” opens the door to the heavenly most holy place and nobody can shut that door from the believers, no matter how much they might wish to try. Jesus also said that he would shut a door that no man can open (Revelation 3:7). Men may try to live a holy place, justification only life, but Jesus says that it will not happen. We need to understand that sanctification (in other words, the cleansing that is represented by the most holy place) is the standard in the time of the final atonement and not justification (or forgiveness, represented by the holy place) alone.

The Worship of the Creator

The first angel's message ends with the command to worship God as the Creator. We acknowledge God as the Creator in two ways: Firstly, we worship him as the Creator of heavens and earth, the most logical way, according to the text; and, secondly, we worship him as the Creator through redemption.

As the Creator of the heavens and earth, God is worthy of our worship. The Bible says that for his pleasure we were created (Revelation 4:11). In six days, God created all things through his son Jesus Christ (Genesis 1, 2; John 1:3). By his creative word, God made all things. The Psalmist said, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast (Psalm 33:6, 9)." The Sabbath is a memorial of creation and of God's power to create.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made (Genesis 2:1-3).

As we worship on the Sabbath, we acknowledge God as our Creator and as worthy of worship. The fourth commandment of the Decalogue gives the reason for worshipping on the seventh-day Sabbath: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it (Exodus 20:11)."

God created myriads of stars and planets and billions upon billions of galaxies by simply speaking them into existence. The Hubble space telescope has given us wonderful glimpses into the artistic, resourceful, and imaginative work of God, but creating myriads of beautiful galaxies and nebulae is not the greatest miracle of God's creative ability. The conversion of a sinner is the greatest of all miracles.

Brethren, the greatest miracle that can be wrought is the conversion of the human heart (*Manuscript Releases*, vol. 4, p. 113).

The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power (*Evangelism*, pp. 289, 290).

Is not this, the renewal of man, the greatest miracle that can be performed (*The Faith I Live By*, p. 137).

God wants to give to his children a new heart. We all have, according to the Bible, a "stony heart," but God wants to change this to a heart of flesh. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an

heart of flesh (Ezekiel 36:26)." In the human body, the heart works as a pump, contracting and squeezing and moving the blood around the body. This is necessary, for "the life of the flesh is in the blood (Leviticus 17:11)." Without the life giving blood moving about our bodies we could not live. A heart made of stone cannot not pump any blood because a stone cannot be squeezed like flesh can be to move the blood about the body. A stony heart would break before it could be squeezed, but this has a spiritual parallel. We need a spiritual heart of flesh to give us spiritual life because our "stony hearts" cannot bring life. The new covenant experience, however, has God's law written in hearts of flesh (Jeremiah 31:34) and this brings life and health to the soul.

Only God can create something from nothing. There is nothing that a man or woman can create, including a new heart. How foolish it is for us to consider the works of human hands sufficient to atone for sin. This is why the Bible plainly teaches, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8, 9)."

You might be thinking that this is all well and good, but what does it have to do with our topic of worshipping God as Creator as commanded by the first angel? A person receives

a new heart by creation; redemption is a creative process. After David sinned with Bathsheba, he knew he needed a new heart and therefore prayed: "Create in me a clean heart, O God; and renew a right spirit within me (Psalm 51:10)." David knew his old heart was not fixable and that he needed a "new heart" as God says through Ezekiel. Furthermore, we read: "Therefore if any man be in Christ, he is a new creature [creation, marginal reading] (2 Corinthians 5:17)." The only way to be a new creature is to have a new creation. God can create in a sinful man a clean heart, and the Sabbath is a sign

that God is not only our Creator but also our Redeemer. Through Ezekiel, we read: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them (Ezekiel 20:12)."

The Work of the First Angel

Even a basic outline of the first angel's message shows it to be extremely broad and sweeping in scope. It has the message of salvation from justification to sanctification to glorification. The different parts of the first angel's message interlock like pieces of puzzle.

The judgment bar of God is set before all men, but before the judgment we find the standard of the judgment in the law and especially in the testing truth of the fourth commandment. In the Sabbath we find a safeguard against atheism and evolution. "I was *shown* that if the true Sabbath had been kept, there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry (*Life Sketches*, p. 96)." Properly observed and understood, it is the sign of righteousness by



Joshua Himes

faith and is not a “works program” as so many Sunday-keepers claim. In fact, Sunday worship, being an act of man and not of God, is actually the sign of righteousness by works!

The first angel’s message calls for God’s people to be obedient and self-sacrificing in giving glory to him. The first angel’s message, combined with the second and third angels’ messages, teaches that it would be better to die than to knowingly break one of God’s commandments.

The first angel’s message also teaches a reverence to God that will safeguard the church from celebration-style worship with its Pentecostal type of worship that is based upon emotions and not the sure word of God.

As one carefully considers the truth of the first angel’s message, he or she can see that it is not a popular message. It is a message that is opposite of that which is comfortable to most people, and the giving of this message will either warn and separate people from sin or allow them to have a chance to stifle their consciences into a lukewarm state that cannot be helped. Ellen White tells us:

The first angel’s message of Revelation 14, announcing the hour of God’s judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding (*The Great Controversy*, p. 379).

The preaching of the first angel’s message and of the “midnight cry” tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan (*Ibid.*, p. 398).

The first angel’s message was so complete that Ellen White wrote that if it were accepted it would restore the church to an apostolic state and to the perfection God calls his people to obtain.

God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers “were of one heart and of one soul,” and “spake the word of God with boldness,” when “the Lord added to the church daily such as should be saved.” Acts 4:32, 31; 2:47 (*Ibid.*, p. 379).

Is it any wonder that this message is portrayed as being given with a loud voice to the whole earth? “This message [Revelation 14:9-12] embraces the two preceding messages.

It is represented as being given with a loud voice; that is, with the power of the Holy Spirit (*Last Day Events*, p. 201).”

These messages should engage our interests. They should consume us, beloved. Every day of the week, there are millions of people in sports stadiums cheering for teams that they love when God is far from their hearts. Angels are interested in the message and work tirelessly day and night for its giving. In *Early Writings*, page 235, Ellen White says, concerning the giving of the message before 1844, that “angels were watching with the deepest interest the result of the heavenly message.” They are still watching today! Do you think this message is a sacred and solemn message?

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God’s people are to be true to the trust committed to them (*Testimonies for the Church*, vol. 9, p. 19).

Giving the three angels’ messages is a solemn work, but it is also called a “sacred work.”

The *most solemn, sacred* work ever given to mortals is the proclamation of the first, second, and third angels’ messages to our world (*Counsels on Diet and Foods*, p. 76).

The fact that an angel is said to be the herald of this warning is significant. By the *purity, the glory, and the power of the heavenly messenger*, divine wisdom has been pleased to represent the *exalted character of the work* to be accomplished by the message and the power and glory that were to attend it (*The Great Controversy*, p. 355).

In the three angels’ messages, we find a solemn, sacred work of an exalted character. Only the selfish heart of man would reject such love as is being offered. Why would anyone wish to reject a message that would do so much for them? Why did men reject the message in 1844? What results occur when men reject the message? Sadly, most of the people who heard the first angel’s message rejected it. As the churches rejected the message, they fell from the favor of God and received the frown of Jesus. That’s right! Notice the inspired history of that time:

As the churches refused to receive the first angel’s message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by

Continued on page 12

WV Camp Meeting Report

We have just finished another vibrant and busy camp meeting, whose theme was “The Three Angels’ Messages.” Camp meeting was filled with much important information, good Bible study, beautiful music, and many helping hands and smiling faces. If you were not able to be physically present to help fill at least one of these categories, we hope and pray



Youth getting ready for a hike

that you still had a blessed week wherever you were, a week that was full of much valuable information, good Bible study, a song in your heart, and many helping hands and smiling faces!



Sister Ann Ford

We were very thankful that many chose to start the day with prayer in the chapel, where we shared prayer requests with one another after a short devotional by Pastor Stump. We then bowed before the throne of grace and offered our heartfelt petitions for not only our speakers and the people gathered on the camp grounds, but also for our shared individual concerns.



Discussion after a meeting

Several vital sermons were presented on the theme of the three angels’ messages. Brother Lynnford Beachy focused on three important parts of the first angel’s message—fearing God, giving glory to him, and worshipping him. Pastor Allen Stump presented sermons on each of the messages of the three angels, as well as a sermon on the message of the angel of Revelation 18. Brother Elvis Alberto spoke to us in the morning about the physiology of our brains and how the vital function of the frontal lobe can be disabled by television and by our lifestyles. Very valuable health information was shared by Dr. Glenn Waite, and interaction with the audience on issues of health was encouraged by a panel of experts Sabbath afternoon.



The Tent Hilton!



Dr. Waite being baptized

Dr. William Van Grit was also present during camp and shared his thoughts in two very important

areas—Genesis 1:26 and about the Father, the Son, and their Holy Spirit. Attorney Elaine Nailing alerted us to the broad and penetrating encroachment of government in our lives and to the battles churches and Christian people experience in the conflict that occurs between religious freedom and the civil rights of others such as those espousing an alternate lifestyle.



Brother Malcolm McCrillis



Brother David Clayton in thought

Brother David Sims shared valuable information on the duty of the congregation in response to living in the antitypical Day of Atonement. Brother Terry and Sister Dorthy McCrillis shared needed truth on the spiritual benefits of country living and how to use the land to raise a bountiful garden.

Brother Ed

Cyrus spoke on the relationship between the books of Daniel and Revelation; Brother Ruben Luna Marte advised us to not be part of the group that draws back when faced with the challenges of these last days but to keep pressing forward, for Jesus is coming very soon; and Brother Dennis Robertson admonished us to persistently warn those with whom we

come in contact that the day of salvation has come. In addition, Brothers Beachy and Stumptaught interested participants how



Three happy girls

to use computer software to enhance their study and research in the Bible, the Spirit of Prophecy, and the works of our Adventist pioneers.

Squeezed into all this were the activities of the young people. Not only did they meet together on the camp ground, but they reached out to the community, offering blood pressure checks and literature in the town of Pineville and music and sharing at the nursing home in Welch.

Speaking of music, Brother Mac McCrillis arranged all the special music, which ranged from solos, duets, mini choirs, and family group sings, to an all-the-youth choir that filled every available space in the front of the congregation. Then we had violin music, harp music, guitar music,



Parking lot discussion

dulcimer music, and bells, plus piano music, and I think I even saw a harmonica for one brief, fleeting moment! Assisting with the leading out of song service was Brother Don Cox.

We also participated in communion on Friday morning, shared the joy of five people who demonstrated their commitment to Jesus by baptism, experienced the sweet happiness of meeting new people who love our heavenly Father and Jesus Christ, and felt the warm handshake of an old friend.

Sabbath fellowship meal was another highlight. Sandy Cyrus, along with a wonderful crew of helpers, worked diligently Friday in preparation for the Sabbath meal, and several thought that it was the best haystack dinner ever. Brother Sims remarked that he believed it was a blessed meal because God honored our desire to honor the Sabbath.



Anna being baptized

So, see what you have missed by not being here!? We want to be in heaven by this time next year, but if we are not, why not plan now to be with us next June? We know that the day and hour will be even more momentous and sobering then, so camp meeting will be even more necessary to help prepare us to live eternally with a holy and righteous God.

Onycha Holt

opposing the first message placed themselves where they could not see the light of the second angel’s message. But the beloved of God, who were oppressed, accepted the message, “Babylon is fallen,” and left the churches (*Early Writings*, p. 237).

Those who rejected and opposed the light of the first angel’s message, lost the light of the second, and could not be benefited by the power and glory which attended the message, “Behold, the Bridegroom cometh.” Jesus turned from them with a frown; for they had slighted and rejected Him (*Ibid.*, p. 249).

When we reject a message from Jesus, we are rejecting Jesus himself in the form of the message. Remember what God told Samuel when he felt that the people rejected him when asking for a king? “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them (1 Samuel 8:7).” In fact, Ellen White goes on in *Early Writings* to state:

Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place (*Early Writings*, pp. 260, 261).

Our Work

As we read from volume 9 of the *Testimonies* earlier, God has given us a work to do. We are to intelligently and with seriousness and solemnity share the judgment hour message. These are life and death issues. Death is a solemn matter, but the judgment is even more solemn. Death separates friends and loved ones for just a time, but the judgment will separate them for eternity.

Recently in the night season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe He is, we ought to be even more

active than we have been in years past in getting the truth before the people.

In this connection my mind reverted to the activity of the Advent believers in 1843 and 1844. At that time there was much house-to-house visitation, and untiring efforts were made to warn the people of the things that are spoken of in God’s Word. *We should be putting forth even greater effort than was put forth by those who proclaimed the first angel’s message so faithfully.* We are rapidly approaching the end of this earth’s history; and as we realize that Jesus is indeed coming soon, we shall be aroused to labor as never before. We are bidden to sound an alarm to the people. And in our own lives we are to show forth the power of truth and righteousness. The world is soon to meet the great Lawgiver over His broken law. Those only who turn from transgression to obedience can hope for pardon and peace (*Selected Messages*, bk. 2, pp. 402, 403).

Beloved, you may not feel educated and qualified enough to give the message. While we wish to be intelligent in what we are doing, we should begin where we are and do all in our power to share the message. Remember that success does not depend upon your power, but upon God’s. “Not by might, nor by power, but by my spirit, saith the LORD of hosts (Zechariah 4:6).” In the visions of God that Ezekiel had, he saw hands under the wings of the living creatures (cherubim). “This is to teach His servants that it is divine power which gives them success (*Thoughts from the Mount of Blessings*, p. 121).”

Let me share an experience from the giving of the first angel’s message as related by Ellen White:

In the early days of the first angel’s message, one poor man that was foolish was impressed with the truth, and he went to a learned Elder and repeated the following words, “Elder G _____, behold, the bridegroom cometh, go ye out to meet Him.” [Elder G _____ said] “Give us your reasons, Brother,” but he presented no reasons, and kept on repeating these words, instead of trying to give proof for the soon coming of the Lord, for he of himself was unable to give any reason. But he repeated the words, “Behold, the bridegroom cometh, go ye out to meet Him.” And the Spirit of God rested upon them, and Elder G _____ fell on his knees and confessed his pomp and pride before the Lord.

God sent this poor man and brought the learned man to his knees and his position before God.

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?” (1 Corinthians 1:20. See also verses 21-25, and 1 Corinthians 2:1). The apostle Paul could meet oratory with oratory, philosophy with philosophy. He could meet people on their own ground. Now he said, “For I determined not to know any thing among you, save Jesus Christ, and Him crucified” (1 Corinthians 2:2. See also verses 3-10) (*Manuscript Releases*, vol. 9, p. 5). ✍

Knowing Our Vitamin ABCs – Vitamin C

By Onycha Holt

For most of the animal world, vitamin C isn't a vitamin at all! This is because the animal world usually is able to produce their own vitamin C. When adjusted to an equivalent body weight for man, the American dairy goat, for example, synthesizes up to approximately 13,000 mg of vitamin C a day under normal circumstances, and under conditions of stress or infection this amount can easily be quadrupled. This is done through a four-step glucose conversion process that human beings, as well as many primates, guinea pigs, most bats, and some birds, do not have the ability to do. When also adjusted to an equivalent body weight for man, rats can synthesize vitamin C up to 14,000 mg daily, rabbits up to 16,000 mg, cows up to 1,300 mg, and so forth.

Ellen White never wrote about vitamins because these vital substances were unknown to the world during most of her lifetime. Research concerning these necessary nutrients was just beginning to open the door of knowledge when she died in 1915. Beriberi and pellagra, for example, were only beginning to be seriously studied, and over time their relationship to vitamin deficiencies was uncovered. It is true, however, that the British Navy began giving sailors lime juice in 1795 to prevent scurvy, yet no one knew what was in the lime juice that was of benefit until vitamin C was discovered in 1928.

Vitamin C, more formally known as ascorbic acid, was first isolated by Hungarian biochemist Dr. Albert Szent-Gyorgi in 1928, and he was awarded the Nobel Prize in Medicine in 1937 partly for his research of this vitamin which is relatively abundant and can be found in most fruits and vegetables. Foods high in vitamin C include citrus fruits (oranges, limes, lemons, grapefruits, etc.), as well as red peppers, parsley, broccoli, potatoes, bananas, and carrots. The richest source may be the Kakadu plum, native to Australia, which contains fifty times the concentration of vitamin C found in oranges. The Kakadu plum has been used by Australian Aborigines since recorded time.

Despite its natural abundance, however, vitamin C is a relatively delicate nutrient. It decomposes at 190 degrees Celsius (water boils at 100 degrees Celsius), and this temperature of 190 degrees is more likely to be reached with pressure cooking and in roasting, frying, and grilling. Boiling fruits and vegetables that contain vitamin C will not destroy the nutrient, but the vitamin does leach easily into the water, and if that water is discarded, some of the nutritional benefit is lost. Vitamin C does not leach in all vegetables at the same rate; however, and research has shown that broccoli seems to retain its vitamin C more readily than other food substances. Longer cooking times and the use of copper cooking vessels add to the decomposition of vitamin C, and research has also shown that fresh-cut fruits do not lose

significant nutrients when stored in the refrigerator for a few days.

Vitamin C has hundreds of biochemical roles. It is required for the synthesis of collagen, the intracellular glue that keeps skin, lungs, arteries, the digestive tract, and all organs intact, and it is necessary for the growth, health, and repair of bones, tendons, and cartilage. It is involved in bone formation and scar tissue repair. It is also a potent antioxidant, protecting against free radicals, pollution, carcinogens, heavy metals, and other toxins. It is strongly antiviral and mildly antibacterial and is critical for the formation of eight distinct enzymes that help regulate a variety of chemical body processes, including norepinephrine, serotonin and the activity of some of the neurons in the brain. It is an important factor in the development of the nervous system. It is an important aid in the absorption and storage of iron. Bile acid formation and cholesterol degradation are highly dependent on vitamin C. Vitamin C may have a vasodilatory and anticlotting effect within the body. Antihistamine and insulin responses have been linked to vitamin C. Energy cannot be made in any cell without adequate vitamin C. The adrenal glands, which are essential for stress hormone synthesis, have a high concentration of vitamin C. Vitamin C also has the ability to regenerate reduced vitamin E back to its active state. This means that any function vitamin E has within the body can be linked back to vitamin C. Vitamin C is central to so many chemical reactions in the body that, without it, life is simply not possible. Its participation in so numerous of biochemical reactions suggests that vitamin C is important for every body process.

Once absorbed into the bloodstream, vitamin C has an astonishingly short thirty minute biological half-life. This means that the nutrient decays in the bloodstream in just thirty minutes, and an ongoing supply of Vitamin C is necessary for optimum absorption into body tissues.

Nearly ninety percent of the nutrient is absorbed in the small intestines, and the presence of large quantities of sugar either in the intestines or in the blood can slow absorption. Smoking tobacco also slows absorption, and there is evidence to suggest that vitamin C needs are increased in those who exercise. From Dr. Agatha Thrash's comments on vitamin B₁₂ that were published in *Old Paths* last month, we remind you that "Megadoses of vitamin C may produce B₁₂ deficiency by destroying the cobalamins during the time both B₁₂ and vitamin C are in the intestinal tract together. More than 500 milligrams of vitamin C can destroy 50-95 percent of B₁₂ in the intestinal tract. If both vitamin C and B₁₂ must be taken for some condition, B₁₂ should be taken at the beginning or before the meal, and vitamin C should be taken after meals."

Once absorbed into the bloodstream, vitamin C has an astonishingly short thirty minute biological half-life.

There is a continuing debate within the scientific community over the best dose schedule (the amount and frequency of intake) of vitamin C for maintaining optimal health in humans. It is generally agreed that a balanced diet without supplementation contains enough vitamin C to prevent scurvy in an average healthy adult, while those who are pregnant, smoke tobacco, or are under stress require slightly more. We also know that absorption of vitamin C is greater when several individual doses of vitamin C, in quantities less than one gram, are taken throughout the day rather than one megadose because the degree of intestinal absorption decreases as intake of ascorbic acid increases. Eighty to ninety-five percent of the vitamin C found in foods is absorbed (because these are usually smaller amounts), and an intake of less than 20 mg has a ninety-eight percent absorption rate; whereas, 1000 to 1500 mg taken at one time results in only fifty percent absorption.

Vitamin C is stored throughout body tissues, and the average half-life of ascorbic acid in body tissues is believed to be between 16 and 20 days. The pituitary glands, adrenal glands, and lens of the eye contain the highest vitamin C content within the body. In contrast, the saliva and plasma have the lowest ascorbic acid content. Other tissues with intermediate levels of vitamin C include the kidneys, brain, liver, lungs, and thyroid, but the water-soluble properties of vitamin C prevent it from being stored in the adipose (fat) tissue of the body.

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth (3 John 2).” ✍



Tasty Recipe: Blueberry Waffles

Since it is now blueberry season in many places, we thought you might like this tasty recipe!

To 4 cups liquid and ¼ cup oil, add 4 cups quick oats and ¼ cup corn meal. Stir well and add 1 teaspoon salt, 1 tablespoon lemon juice, ½ teaspoon vanilla, 1 tablespoon honey, and 2 tablespoons grated lemon rind. Fold in 1 cup blueberries and let stand at least 2 hours or in the refrigerator overnight. Bake on a hot waffle iron 6-7 minutes.

Different flours can be substituted for the corn meal, and other grains can be substituted for the oats. ✍

Waldensian Center

Starting a New Term

A three-month medical and missionary training course will run July 21 through October 6.

“The harvest truly is plenteous, but the labourers are few (Matthew 9:37).” God is calling you! The cause is in desperate need of ministers, Bible workers, medical missionaries, and canvassers. Do you desire to serve Christ but need training and some direction? God asks “... Whom shall I send, and who will go for us (Isaiah 6:8)?” Are you wanting to respond “Here I am, use me”? Waldensian Center is looking for men/women who will not be bought or sold; men/women who in their inmost souls are true and honest; men/women who do not fear to call sin by its right name; men/women whose conscience is as true to duty as the needle to the pole; men/women who will stand for the right though the heavens fall. (See *Education*, page 57.) We will be offering an eleven-week gospel and medical missionary training session starting July 21, 2009, and we want you to come and be a part of it with us.

For more information, please see our website at www.7thdayhomechurchfellowships.com or contact David Sims at 530-294-1115 or 619-851-0953. ✍



David Sims of the Waldensian Center

“The greatest want of the world is the want of men--men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall (Ellen G. White—Education, p. 57).”

Youths' Corner - Jack's Geese

Our story this month is about someone who had a special love for one of God's creatures. Jack grew up with nine brothers and sisters in northern Canada about one hundred years ago. He was the second oldest boy, and his family was poor. He was not able to attend school for very many years because he had to work to help support the family, for there were many people in his family. As he was growing up, he learned to love the raccoons, the opossums, the crows, the foxes, the ravens, and every other creature that lived in the country around him, but one creature that he loved the most was the Canadian Goose. When Jack became an adult, part of his work was to excavate large areas of land for the clay that was in the earth. The holes left in the land he filled with water, and, as he did so, he thought: "I would really like some Canadian Geese to land in my ponds." Jack had a friend who had seven rather tame Canadian Geese. Their wings had been clipped to prevent them from flying away, and Jack brought those Canadian Geese to one of his ponds, hoping that any goose flying overhead would see the geese in the pond and land beside them. The neighbors thought he was a little silly about this because Canadian Geese never flew over their town.

First year—nothing happened. Second year—nothing happened. Third year—nothing happened. His neighbors told him he would never get Canadian Geese to land in his pond, but the fourth year something *did* happen! Eleven geese landed in the pond beside his tame geese. Jack was very happy, and the people stopped making fun of him. Do you know what happened the next year? A whole string of geese came to his pond. The next year 400 geese landed, and the next year there were too many geese to count! He had all the geese he wanted, and he was very happy to feed them all. These geese had very good leaders who kept leading them back to Jack's pond because they knew there they would find plenty of food.

Now, one year the calendar Jack used included a Bible verse for each day of the year. Reading the verses day-by-day proved to be a real blessing to Jack. It helped him to be of good courage throughout the day, and he thought he would really like to share this blessing with others. But how could he do this? Do you know what came to his mind? By this time he had what seemed like thousands of geese coming to his ponds. He knew what he could do! He would set up a big trap to catch some of the geese and band them. He made aluminum bands just big enough on which he could put a small Scripture phrase such as "He careth for you (1 Peter 5:7)" or "I will never leave thee (Hebrews 13:5)" and on the back of the band he put his name and address. And that is just what he

did. Big box-like traps were set by the ponds into which the geese went, following a trail of food, and bands with Bible verses were put on the geese. Then they were released. When the right time came that God had instilled in the birds to fly north for nesting or to fly further south for wintering, whatever direction they went, they took the Bible verses with them!

Sometime later, Jack received a telegram from a minister in Canada in an area as far north as the train ran, and the telegram said: "I have several of your bands and I am coming down to see you." You see, the geese had flown to the far northland where Eskimo Indian tribes lived and in the geese flew with God's Word! The Eskimos said, "These words come from God! He has sent them straight to us, and we want to know more about him!" Because of this, the Christian missionary was better able to share the gospel with the Eskimos!

Do you know what? The Bible *does* come to us directly from God! These are his messages sent straight to us!

There was something else about Jack. He also liked the turtles that lived on the edges of his ponds. These were snapping turtles that liked the muddy area around the water. Jack had a special way of picking them up without getting hurt, and one day he carried a snapping turtle one half mile away from the pond to a spot where the grass was taller than Jack. He laid the turtle upside down on his back, and he stepped back and watched.

Gradually the turtle put his head and feet out of his shell, and he pushed himself right-side-up. Then he turned around in a circle. He walked around in another circle, and he slowly made another circle. Then he headed right off for the water. He knew which direction the pond was, and he headed straight for it! What Jack would want you to know is that even though this snapping turtle was dirty and mud-loving, God had done something special for that turtle, and for every other snapping turtle, so that that he knew just how to reach the water. If God will do that for dirty, muddy snapping turtles, what do you think he will do for us? He puts in our minds ways to find him. He speaks to our hearts, and even though we might be turned around and going in the wrong direction, maybe because somebody has sent us in the wrong direction or maybe because we have made poor choices, God will set us in the right direction, if we will look to him and ask, just like he sends the snapping turtles in the right direction for water. God can also use Canadian Geese to spread his Word, and it doesn't matter if you live in the country and love animals or live in a town with many people, there is always a way that you can share God's Word. God will help you, if you just ask!

Ornycha Holt



Lifestyle Change

An Interview with George Chandler

(The following interview took place in the fellowship hall of the First Baptist Church of Spencer, West Virginia. George, along with my mother, attend a daily Bible reading at the church. When my mother learned of his valuable experience at Wildwood Lifestyle Center in Wildwood, Georgia, she told me, and we now are thankful he is willing to share his life-changing experience with you. We hope it will encourage you to eat and drink for the glory of God.

Allen Stump)

Allen Stump: George, tell me a little bit of your health experience before you went to the lifestyle center and what prompted you to seek better health.

George Chandler: Well, I am going to make a short story long. Many years ago, I knew there was a better way of eating, and I was focused on the eating part, but I could never quite get totally on board. I could get it piecemeal, but it was not part of the society that I lived in. It was against that grain, so it was not easy for me to implement. I knew from the 70s that there was a better way. In fact, I had been to a Seventh-day Adventist health food store in Glenville, West Virginia, and bought some of their products, but I could not quite get it into play in my life. Gradually, over the years, my health deteriorated. Six years ago I was diagnosed as diabetic. I had a real crash in my health. My cholesterol was close to 300, my triglycerides were close to 1000, my blood sugar was bad, and even my good cholesterol was bad. I was advised to eat six small meals a day. I had cravings—carb cravings—every couple of hours, and I thought I had to eat. I started walking more, and that was okay for awhile, but I still had carbohydrate cravings. My cholesterol and triglycerides came down with the help of a little bit of quasi-medication to bust up the triglycerides a little bit and get it back to normal, but I got off that again. It didn't fit. I did not have time to prepare six meals or snacks a day, so I just ate, and I gained all the weight back that I had lost—30-some pounds. I felt better with the weight off, but I gradually got back into eating wrongly. I was way too busy to eat the way I knew I should.

About three years ago, a Seventh-day Adventist pastor came to Spencer looking for some land, and I began showing him around. We talked about health, and I told him my health issues. I was also having gallbladder attacks, kidney stones, and other things that were going wrong. The pastor said I really should visit an Adventist lifestyle center. He told me all about them. I looked into it, but, again, I did not have the time. Finally, this past January 2009 one morning I woke up with stabbing pain in the lower abdomen. It was miserable pain, and I knew I had to do something. I thought I had another kidney stone. At the hospital, they told me it was not a kidney stone but that I was infected and had diverticulitis.

They started me on medication, and it was helping, but I knew that I could not just keep doing this. I looked at Wildwood on the Internet again, and I called them. They said they could work me in February, on the next Monday. This was Thursday, so on Friday I started making preparations and Saturday I left. I arrived Sunday, and on Monday we began testing and treatments. They wanted instantly to put me on insulin because my sugar level was dangerously high—my morning sugar was close to 200—but I asked them not to do that but to wait a few days to see what happened. In a few days, things were starting to get in line. By the time I left there, I was testing out of the diabetic range, but I still have to watch everything.

Now, since I have been back home a few months, my morning sugar tests in the 80s and 90s every morning without medication but with the total changes in lifestyle that I could not put together before. It is not piecemeal now but in totality, as far as I know now, but I am still gaining in knowledge, and I am still getting better. I did not understand many things about eating and drinking. I did not know I was not supposed to drink with meals. It is a big improvement.

When I got back home, a gentleman came to Wednesday night Bible study, and he had a cast on his arm. I asked him what he did, and he said he had broken his arm in the Emergency Room. I asked him why he was in the Emergency Room, and he said he was dehydrated again. He said, "I don't understand it. I drink two big tall glasses of water every meal." And I shared with him that I learned you lose the benefit of your food and your water when you do both at the same time.

This lifestyle change has been a big improvement in my life. My left foot had fallen metatarsals. I could only walk a quarter mile at the most, and I was in excruciating pain standing. By the time I left Wildwood, I was walking five miles a day. This has made a huge difference in my life. My doctor there told me that as I increase my walking, the weight will come off, and as the weight comes off, it will relieve my foot, and as it relieves my foot, I'll be able to walk more, and she is right. I continue walking about five miles a day.

Allen Stump: What kind of recommendation did they give you at Wildwood for the frequency of meals?

George Chandler: Two meals a day—maybe a third one, and if I eat a third one in the evening it is very light, like fruit. I eat my biggest meal in the morning.

The Chaplain at Wildwood says he drinks a quart of water when he gets up in the morning. I coupled that with a lesson from a man in my church, Bill, who lived to be over 100, and when he was in his 80s he and I would sit together in church. I asked him one day: "If you could boil it down to one thing, to what would you attribute your longevity?" He said, "My wife always laughed at it, but every morning when I get out of bed I drink two big tall glasses of water." I do that now, and I eat a large breakfast compared to my other meal at 1:00 p.m., and if I feel my weight dropping off too much, I will

have something very light in the evening. I want my weight to keep going down, but not fast, and I thought I could never do that. I had no idea I could go that long without eating without going into withdrawal of some kind. I no longer have hunger pains. Now I know that things like black pepper, vinegar, and other things can trigger hunger. I know now that they exist. I know how and I know why, and it helps me to follow a better lifestyle.

Allen Stump: At Wildwood they offer a vegetarian lifestyle. How did you relate to that?

George Chandler: At first I raised the traditional eyebrow. I wondered where I would get my protein? That is the usual question raised when people find out you are a vegan vegetarian, and then I learned protein is everywhere. The calories from watercress are eighty-three percent from protein, and in broccoli I think forty percent. Protein is in vegetables. We were taught in school that vegetables were mostly starch with some vitamins. There are plenty of proteins everywhere. I was always told that the essential amino acids could not be obtained from vegetables and whole grains, but that is not true. It is just not true. I do not know why that myth is out there. We are told that potatoes are all starch, but that is not true. I feel a lot better since I have gone to a plant-based diet.

Allen Stump: What did you learn about dairy products?

George Chandler: They fit in the same category as meat. When I arrived at Wildwood, they showed us a presentation on how sugar, insulin, and the cells operate. Whenever the cells are surrounded by fat, usually created by eating animal fat, the insulin says to the cell, "I have some sugar out here ready to come in now; receive it please." And the cell says, "No. I am surrounded by body fat. Leave me alone. I am hibernating. Can't you see all the fat? I am like a bear and hibernating. Go away. I do not want that sugar." And so fatigue sets in and that is when you feel the hunger and like you need some sugar when actually all you need is for the sugar that is *in* your system to go into the cell. And, to get back to your question, the fat comes a lot from dairy products. Dairy contains a lot of animal fat that we do not need to surround those cells.

Allen Stump: The traditional thinking says that diabetics usually eat a lot of dairy products, correct?

George Chandler: Oh, yes, that is conventional thinking, but I have found that taking away animal fat lets the cells be more receptive to the sugar I already have, and today I eat, and this is against doctor's advice, some sugar. Sugar is not the thing to totally avoid like it used to be. I do not overdo it, but I will occasionally have some sugar and my cells can receive that sugar, whereas before they could not because of the animal fat. I had the insulin in my blood, and I had the sugar in my blood, but the cells were refusing it.

Allen Stump: Surely you must miss some foods from your old lifestyle.

George Chandler: I am still waiting for the euphoria to wear off so that I come to that, but it has not happened yet. I still thank God and praise him every day for the change that has been made. We were told out there that they are reprogramming you about eating, and if you will look at the personnel that are there, you will see that they are medical doctors, nurses, health care practitioners of different sorts such as hydrotherapy experts, nutritionists, dieticians, all very professional, and whenever they teach you about these things, they are reprogramming you to think differently about eating. Whatever we do, we are to do it to the glory of the Lord, and some of the things that I was consuming did not give glory to the Lord. I knew that, but I felt the craving for it. It was easy and convenient, and I could get about my life and the other things I had to do (work, etc.) if I went the way of fast food restaurants and fast food from the stores.

Now, admittedly, it takes me a lot more time to prepare what I need to eat than what I used to do.

Allen Stump: But if you are eating only two meals a day, you only have two preparations instead of three.

George Chandler: That's right. There is an offset. Now, in the six-meal plan I had resorted to food off the shelf and out of the fast food restaurant, but still it consumed a lot of time. Now, though it does take my time, I know that it is for something good and productive, and the reprogramming has worked.

You asked me some of the foods that I miss. Occasionally I will have some peanut butter and jelly but I do not overdo it. I try to stay with organic foods, although in my town it is not always possible to buy organic. Whenever I go by some restaurant now that has an aroma coming out, it still smells good to me, but I know now what that food was doing to me and what it would do to me if I went that way again. Overall, I do not feel the cravings for those that I used to, and I thank God for that.

Allen Stump: I became a vegetarian maybe thirty-two years ago and for the first few months I would go by a steak house or a fish restaurant and the aromas would have a pull, but now as I go by those places it almost repels me. It is just part of the way the body adapts.

George Chandler: That's right. I ate at a restaurant last week for the first time in awhile. I ate beans, onions, a salad, and drank nothing. I know the girl watching me thought, "When is he going to stop eating. How can he do that without drinking?" I ate quite a bit of it and enjoyed it but was not tempted by the meat and heavy sauces.

Allen Stump: Any other thoughts on comments on your new lifestyle? Is this the kind of lifestyle that you think you can adhere to permanently?



George Chandler


George Chandler: Yes it is. I have to admit that it would be easier if everybody around me were the same way. I miss eating meals with other people, but next to accepting Christ as my Savior, it is the best news I have ever had in my life, and I cannot wait to share it. But I have made a commitment to allow one year to pass before I really get on board with sharing it because people might say, "Oh, well he has lost a few pounds." I want to give it a year just so I can say it is not a fad but a lifestyle change. As Christians, we say we need acceptance of Christ and obedience to him, and we measure that obedience by the Ten Commandments and other things that Jesus told us. This lifestyle change is not just about getting all the numbers in line; it is mainly about obedience to

Christ, what he would have us eat and how he would have us eat. We measure that by blood cholesterol, blood sugar, our weight, and all the other conditions.

Allen Stump: Have you had your cholesterol checked recently?

George Chandler: No, I have not. While I was down at Wildwood, it went down seventy-three points just in that eight-day span. The triglycerides went down a couple hundred points, and the sugar has dropped almost in half. I check my blood sugar about once a day, sometimes more.

Allen Stump: I appreciate your time. Thank you.

George Chandler: You're sure welcome. 

Fruit of the Spirit is Meekness and Temperance

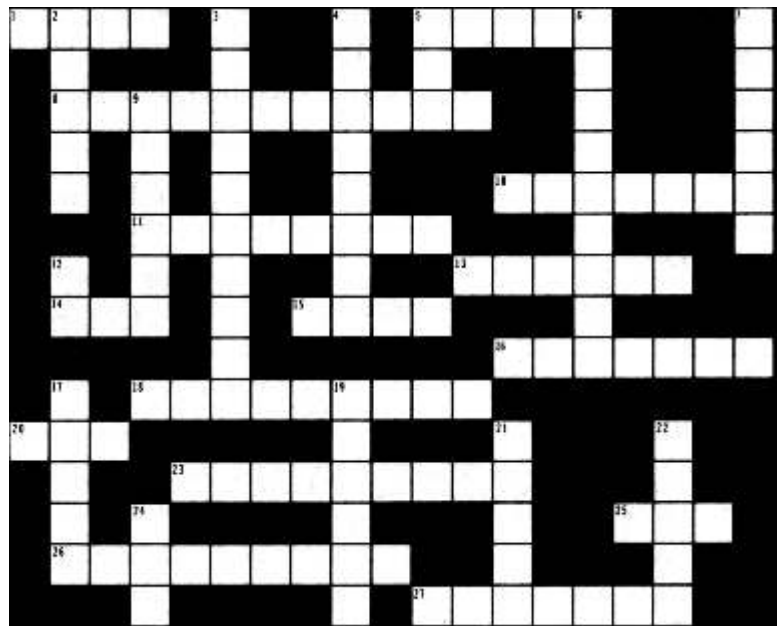
Across

1. "That the ____ men be . . . temperate (Titus 2:2)."
5. " ____ was very meek (Numbers 12:3)."
8. "In meekness ____ those that oppose themselves (2 Timothy 2:25)."
10. " ____ such an one in the spirit of meekness (Galatians 6:1)."
11. "He ____ of righteousness, temperance (Acts 24:25)."
13. "Reprove with ____ for the meek of the earth (Isaiah 11:4)."
14. " ____ on therefore . . . meekness (Colossians 3:12)."
15. "Seek ye the LORD . . . ____ meekness (Zephaniah 2:3)."
16. "Preach good ____ unto the meek (Isaiah 61:1)."
18. "Receive with meekness the ____ word (James 1:21)."
20. "The meek also shall increase their ____ (Isaiah 29:19)."
23. "And to ____ temperance (2 Peter 1:6)."
25. "Meekness, temperance: against such there is no ____ (Galatians 5:23)."
26. "He will beautify the meek with ____ (Psalm 149:4)."
27. "But the meek shall ____ the earth (Psalm 37:11)."

Down

2. "The meek will he ____ in judgment (Psalm 25:9)."
3. "With all . . . meekness . . . ____ one another (Ephesians 4:2)."
4. "And to temperance ____ (2 Peter 1:6)."
5. "Shewing all meekness unto all ____ (Titus 3:2)."
6. "The meek shall eat and be ____ (Psalm 22:26)."
7. "Give an ____ to every man . . . with meekness (1 Peter 3:15)."

9. "Shall I come unto you . . . in the ____ of meekness (1 Corinthians 4:21)?"
12. "The LORD lifteth ____ the meek (Psalm 147:6)."
17. "Let him shew out of a good conversation his ____ with meekness (James 3:13)."
19. "And ____ after righteousness, godliness, faith, love, patience, meekness (1 Timothy 6:11)."
21. "The meek will he ____ his way (Psalm 25:9)."
22. "I am meek and lowly in ____ (Matthew 11:29)."
24. "When God arose to judgment, to save ____ the meek of the earth (Psalm 76:9)."



Quiz on Job 5-7

1. Who is the speaker in Chapter 5?
2. In Job 5:4 we read about children far from safety. What would have Job understood this to be a reference to?
3. The children in Job 5:4 are said to be crushed in the gate. What expression or idea would this be equivalent to? Besides a means of entering and exiting a city, what notable action took place at the gates of ancient cities?
4. What verse in Job chapter 4 would be a good reference for Job 5:6?
5. In Job 5:9-16 Eliphaz speaks of the hand of God in the affairs of mankind. What does he say God will do for the poor?
6. What would be a central theme of Eliphaz's words in Job 5:20-26?
7. What did Eliphaz, in effect, tell Job in 5:27?
8. Who is the speaker in Job chapters 6 and 7?
9. In a balance scale, what did Job say his grief and calamity would weigh heavier than?
10. What is Job trying to justify in 6:1-5?
11. What is the request that Job has in 6:8?
12. What does Job mean in 6:12?
13. In the first part of 6:14, Job speaks of his friends and that they should have had pity upon him (the afflicted), yet he seems to say in the second part of the verse that he forsook the fear of God. How is this to be understood? Give an alternate translation.
14. In 6:15-20, Job compares his friends to a stream. What does Job mean in verse 17?
15. What and where was Tema?
16. What does the LXXE translate Job 6:21a as?
17. What could Job mean by the expression, "ye overwhelm the fatherless" in 6:27?
18. In 6:30 Job begins to tread on dangerous ground by justification of self. Could you find any references that caution against this? There are at least two in Job that he himself later says.
19. In Job 7:3 it speaks of "months" that Job has been under affliction. Some commentaries see meaning the future? What can the tense of the verb tell us about this?
20. What is the vivid description of Job's physical suffering as given in chapter 7?
21. During the time of the speech of Job 7, did Job expect to live long? Please give a verse and explain if necessary.
22. Job 7:9 seems to teach that the dead will not be resurrected. How can we reconcile this with John 5:25?
23. Paraphrase Job 7:12
24. When Job hoped to find relief in sleep, what did he experience?
2. Job "eschewed evil" meaning he turned aside or departed from evil.
3. The "sons of God" mentioned in Job 1:6 were angels of God.
4. God described Job to Satan by saying that there is none like him in the earth, a perfect and upright man, who feareth God and escheweth evil.
5. In essence, Satan's argument for why Job served God was that God made a hedge about him, his house, and all that he had, and blessed the work of his hands and increased his substance.
6. In Job 1:16 we learn that Satan can make fire come from heaven, yet it is called "the fire of God." This is because the Bible speaks of things which God allows as being from him. We find more reference to fire in Revelation 13:13.
7. In Job 2 we see the principle that all a man hath will he give for his life. But Paul differs, teaching that the Christian need not have such thinking. See 2 Corinthians 12:10; Galatians 2:20; Philippians 1:20; Romans 8:36, 37.
8. Satan only left Job his wife to tempt Job to curse God and today Satan does the same thing.
9. Eliphaz was from Teman and Bildad was from Shua.
10. Job's friends did not recognize him when they saw him.
11. Job said, concerning the day he was born, "Let the day perish."
12. Job's attitude began to change due to the influence of his "friends."
13. The Hebrew word translated "mourning" in verse 8 is leviathan or sea monster. An alternate translation of this verse is: Let the cursers of day mark it, Who are ready to wake up Leviathan (*Young's Literal Translation*).
14. The expression "give up the ghost" in Job 3:11 means to die.
15. In Job 4:2, Eliphaz says: "who can withhold himself from speaking?" but before Job spoke, he sat silently with Job for seven days and seven nights before he finally spoke.
16. In Job 4:7, Eliphaz makes a statement of principle using parallelism—innocent and righteous are being equated. It is true none of us are guiltless for we have all sinned, but we become innocent and righteous through the merits of Jesus. Jesus perished being innocent and righteous, but he carried upon him the sins of the world. Stephen was a sinner, but he was righteous when he was cut off.
17. In Job 4:8, a similar principle is mentioned as in verse 7. Luke 12:18-21 seems to support this text, but this is not always true in this life. Many do evil deeds and seem to prosper, but they will not prosper in the final judgment.
18. In Job 4:13-15, Eliphaz describes a vision with some type of spirit. His response was fear and trembling, and his hair stood up. This spirit was not from God.
19. This spirit told Eliphaz a truth calling man "mortal" (Job 4:17), but this was not a spirit of truth. The spirit only quoted some scripture to try to gain an advantage.

Bonus: Ellen White never quotes Job 4:17.



Answers to Job 1-4

1. According to Lamentations 4:21, the land of Uz was in Edom.

Interview with Alice Butler

Do you remember several months ago our children's story about Dr. Wilfred Grenfell, the missionary doctor to Newfoundland? He established a medical missionary work along the coast of Newfoundland and Labrador during the 1890s through the early 1900s for the isolated fishermen and their families. We were privileged to have as part of our camp meeting family this year, two very precious souls from Red Harbour, Newfoundland, Helen and Alice Butler, and Alice was one of the sweet people who were buried in baptism this year.

Alice was born in Port Elizabeth, one of the Flat Islands in Newfoundland, and lived there until she was 12 years old. She has fond memories of life in Port Elizabeth. Her father fished off the coast of the island, but there is no town on the island today, just cabins that people visit periodically. All the residents were relocated to Red Harbour during the 1960s, and Alice and her mother, Helen, along with her father and several of her seven brothers and sisters continue to live there today.

In Red Harbour there are black bears, rabbits, and trees about half the size of those here at Smyrna Valley. As we sat on the step and chatted, she remarked about how beautiful the trees across from her were and how she enjoyed looking down at the trees from the airplanes on her flight to camp meeting. Only a few things can grow



Sister Holt interviewing Sister Alice Butler

in Newfoundland during their two-month growing season—greens, carrots, beets—and they try to grow what they can, but the houses are very close together in Red Harbour and not much land is available to them.

In this little harbour town only 200 people live, but still the light of God's truth shines! Isn't that wonderful? Alice's mother, Helen, has attended the Seventh-day Adventist Church in Marystown for many years, but Alice was never interested in accompanying her. One day, however, her brother, Charlie, gave her a copy of *The Great Controversy Between Christ and Satan*, and she began to read it! She was convicted it was truth, and then she began to study the book of Revelation in the Bible and was again convicted! Then she began receiving *Old Paths*, and, finally, she arrived at camp meeting. What a wonderful journey she has been on, and it hasn't ended yet. At camp meeting, she participated in her first communion service, witnessed a baptism for the first

time, and ate her first haystack. Everyone she met was also new to her except Brother David Sims, whom she had met before. Brother David visited Newfoundland several years ago and met her brother, Charlie, and that is the beginning of this incredible journey. You only have to meet shy, unassuming Alice and all four feet of her mother to know that they are very brave. They left their little community of 200 and together faced bustling airports at New York, Washington DC, Montreal, and more in order to worship God and learn more about him at



Helen and Alice Butler

camp meeting! Will you keep them in your prayers as they settle again into their little community and live for Jesus? Alice says the thing she looks forward to the most about heaven is "seeing Jesus and holy communion with the saints," and I do too. Don't you? So, let's share with others, as Brother David did, because you never know what kind of journey your witnessing will cause others to begin! Then let's plan to gather together next year, if the Lord has not returned, to continue our worship and praise of him who has redeemed us!



Port Elizabeth where Alice was born

Onycha Holt

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