Between the Porch and the Altar

Secrets of the Rapture

The Power of Music

What Does it Prove?

Keeping the Heart

Ellen White—Member of the Board, see page 8
As you read your January edition of Our Firm Foundation it will be 1987. How swiftly the years fly by. It seems such a short step from the cradle to old age.

In our youth we impatiently reach out for maturity and adulthood. Then, suddenly, we are there. As our star streaks across life we can hardly catch our breath before we are holding our first grandchild. While we blink our eyes in amazement they grow into youth, they marry, and then come great-grandchildren. Before we know it we find ourselves with canes and content with our rocking chair. Such is life on planet earth.

But now we have come to a different era. Hundreds of generations have gone before us, all struggling with life and its varied problems. Now we face the last generation—and we are that generation. The evidence is overwhelming that the human race is facing its D-Day. The world cries for peace, but on the horizon looms the horrible prospect of human annihilation.

Nagasaki and Hiroshima are ugly reminders of man's capacity to destroy. But Jesus has promised that He will come before man destroys the earth. (See Revelation 11:18) He must, then, come soon, for man's destruction of our world is inevitable if God does not intervene.

The prophecies of Matthew 24 and Luke 17, and 21 are now unmistakably being fulfilled daily before our eyes through the media of the world. The tragedy is that the church is not alarmed. Very few sermons are preached from our pulpits to prepare our people for the emergency that will come as an overwhelming surprise. (See Testimonies, vol. 8, 28, 37)

Old age and disease are placing thousands in the grave daily. And yet the remnant church has the cure for it all. God gave it to us. We can put old age out of business. Soon, if we are faithful, by the power of the Holy Spirit, the character of Christ will be perfectly reproduced in us. (See Christ's Object Lessons, 69) The Holy Spirit will come to His church, Pentecost Two will be greater in power than Pentecost One, the Latter Rain will fall, the Loud Cry will sound. Let us pray that it will happen now, this year, 1987. This is the prayer of the staff of Our Firm Foundation.

Recently I was with John Osborne in Bonita Springs, Florida, putting my weekend series—Preparing for Eternity—on video tape. We now have eight hours recorded on two four-hour cassettes, available for $49. We believe that these messages can be shown in homes or in prayer meetings. They present the message of righteousness by faith and victory over sin in the setting of the three angels' messages.

The eight one-hour sections are as follows:
1. The Gift of Prophecy in the Remnant Church
2. The Message to Laodicea
3. The Three Angels' Messages
4. Job, the Perfect Man
5. Closing Events
6. The Cleansing of the Sanctuary
7. The Seven Essentials of Holy Living
8. A Conversation with John Osborne on the Final Crisis

These presentations have been a help to many over the years. I have no doubt that these same messages of historic Adventism can now reach where I cannot go personally, and will continue to bless many souls.

Also, we now have available A Syllabus for Holy Living. This book of 111 pages, by Elder Julius Gilbert White, gives a beautiful presentation of many practical aspects of righteousness by faith. The suggested donation is just $2.50.

The Lord has blessed us in the preparing of these materials; now we pray that He will bless in their use in the field. There are souls to be saved. We cannot afford to neglect the opportunities the Lord places before us.

Ron Spear—Editor
It is the mission of Hope International and the editors of Our Firm Foundation to give the straight testimony and to present Christ and Him crucified. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the truths that place us on so firm a foundation in the midst of this troubled world.—THE EDITORS

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What Does It Prove?

The very mention of the wedding ring produces resentment with some people. The recent deluge of “Christ-centeredness” and antiidealism crusading tends to provoke a “Who cares?” response whenever issues of conduct arise. But because of my conviction that any subject addressed by Inspiration deserves attention, that the Bible nowhere distinguishes man’s spiritual success from the Lord’s well-reasoned guides for behavior, I believe a few thoughts are in order.

Historically, Seventh-day Adventists have taken seriously the Bible’s statements on outward adornment. Paul wrote to Timothy, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works.” (I Timothy 2:9, 10) Peter likewise declared concerning Christian women, “Whose adornment, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart.” 1 Peter 3:3, 4

There seems to be evidence that the early church viewed the marriage ring as in this category. Says one scholar: “Neither the Bible nor the Talmud speaks of the ring as symbolic of marriage. As a matter of fact, early Christians frowned upon the ring as an outward adornment.” James Remington McCarthy, Rings Through the Ages, 118

To my knowledge, no biblical scholar has provided evidence that the above Scriptures had a culturally confined application with which modern Christians need not be concerned (similar, say, to Paul’s command that women be silent in church). I can recall one person remotely suggesting this possibility, but he offered no proof. What amazes me is that of the many believers I know who question the Adventist standard on jewelry, none have seriously attempted to deal with these passages. I’m afraid that many thoughtlessly conclude that this is an Ellen White problem, and do not look at the biblical evidence.

Ellen White plainly connects the aforementioned biblical counsel to the wedding ring. After citing the passage from 1 Timothy, she declares: “Here the Lord, through His apostle, speaks expressly against the wearing of gold. Let those who have had experience see to it that they do not lead others astray on this point by their example. That ring encircling your finger may be very plain, but it is useless; and the wearing of it has a wrong influence upon others.” Testimonies, vol. 4, 630

Elsewhere she writes: “Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. . . We need not wear the sign, for we are not untrue to the marriage vow, and the wearing of it would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. No one penny should be spent for a circlet of gold to testify that we are married.”

However, she qualifies the instruction with reference to believers in lands where customs differ from those of North America: “In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously.” Testimonies to Ministers, 180, 181

At the 1972 Fall Council the issue was discussed by the General Conference officers, relative to the claim that American custom had significantly changed since Ellen White’s instruction, thus rendering acceptable the use of the wedding band. While the brethren agreed that one conscientiously persuaded of a ring’s necessity should not be denied
baptism, they maintained that “because, in our judgment, the wearing of the wedding ring still is not regarded as obligatory” or an “imperative” custom in North America, we discourage the use of the wedding band, and instruct our ministers not to perform ring ceremonies.” General Conference Officers, “Counsel Regarding the Wedding Band in North America,” October 2, 1972, 2.

I am unaware of any study showing clearly those changes in American society which demand that the marriage ring now be worn. As with the biblical statements, it doesn’t appear that any precise cultural shift can be documented. In my experience with friends, both in and out of the church, I have seen far too many girls with rings on the finger designated for marriage, whom I know were neither married nor engaged. Others I’m sure can testify to the same fact. I cannot but find the claim of cultural necessity less than convincing, especially when so many Adventists who work outside the church have yet to be embarrassed due to the absence of a ring.

The issue of cultural expectation in the United States looks even more suspect in view of the following statement made a number of years ago:

“In the U.S., where the marriage rate now stands at 1,669,934 couples a year, having receded from the all-time peak of 2,291,045 in 1946, wedding rings are manufactured at a rate of about 850,000 a month. If all of these rings were to be used by brides in genuine weddings, every adult American female would have a ring finger decorated like the neck of an Ubangi and would have to contract—shocking as it may seem—a new marriage every five years. Obviously most of the rings are used merely for immoral purposes. The big ten-cent stores do a remarkable business in cheap wedding rings, selling six or seven million a year to both occasional and steady customers. The rings are well made, neatly polished and cannot be distinguished from the genuine article at a distance of two feet, which is as close as the manager stands to the hotel register.” Robert Wallace, “With This Ring...,” Life, June 18, 1951

This is not to say, of course, that the presence of a wedding band instantly raises moral questions. It does, however, dampen assumptions as to a ring’s respectability.

Occasionally people will tell me of persons they know who have decided to wear a ring because they’ve grown weary of romantic advances. The logic here escapes me. How difficult is it to say, “I’m married”? Moreover, my guess is that anyone not decent enough to back off under such circumstances would probably not be stopped by a ring.

One question I have is why we seem embarrassed to tell others what we believe and why we are afraid to tell people what the Bible says on this point? Has the wedding ring, in a curious way, become a substitute for witnessing?

It is time we asked, What is the true basis for the recent surge in the popularity of wedding rings in North American Adventism? The average believer who wears a ring will doubtless answer, “Because I wish to show that I’m married.” In response, we inquire: Are we then to assume that the church now has a deeper regard for the sacredness of marriage than in the past? Are we wearing more rings today because we wish more than ever to be faithful to the marriage vow? Has the increased popularity of wedding bands been paralleled by a decrease in the rate of divorce and infidelity? I’m almost afraid to ask.

The disturbing truth is that the period during which wedding rings have grown popular in the church has witnessed an increasingly critical attitude toward the writings of Ellen White, the emergence of a misguided perception of legalism which reduces emphasis on standards of behavior, and the fiercest attack our message has suffered since its beginning. Church members from throughout North America could testify that in the recent conflict the absence or presence of a wedding band has become one (although certainly not the only) indication of a person’s theological stand. A recent newspaper article covering one pastor’s theologically related dismissal spoke of how, out of “elated liberation” from Ellen White, this minister went out and bought his wife of twelve years her first wedding band. (What this has to do with marriage we are permitted to guess.)

Could it be that in Adventism the wedding ring has come to signify remarkably little in the way of marriage or its obligations? Has it become, instead, a tool in the hands of church critics, a gesture of defiance against historic Adventism? How well I remember one critic’s article which cited the recent proliferation of wedding bands as proof that the church’s historic beliefs are falling by the wayside, and that “straight-laced, old-fashioned conservatives” had better get on the bandwagon of change. Loyal believers will want no part in writing speeches for the church’s foes.

Without wishing to be judgmental, I have found that church members who shake off their Laodicean slumber, deciding without reserve to follow their Lord, tend to leave wedding rings behind. By contrast, the apathetic, the cynical, and the uncaring tend to keep them. The day North American Adventism finds a new commitment to Jesus Christ will be the day wedding rings pass from the scene.
The Power of Music
Part One

H. Lloyd Leno

Against the backdrop of the spread of Rock 'n' Roll and campus unrest nationwide during the late 60s, the Seventh-day Adventist Church was experiencing a troublesome change in attitude toward worship in general and religious music in particular. Among those who advocated the use of the vernacular popular music were sincere Christians who were looking for new ways to witness for Christ. Also, among the advocates of the use of popular dance styles for worship, were those who, in my opinion, were motivated to a large extent by the prevailing philosophy of "change for change's sake." This philosophy assumes that since previous methods did not solve or cure the world's problems or evangelize the world, they must be replaced with new, even though radical, methods. "The end justifies the means" seemed to be almost a credo.

Most church musicians and church leaders alike found themselves groping for answers. However, some musicians and a few church leaders were not surprised at the development of the problem, because in the absence of strong leadership and/or a unified philosophy of music, the church was in fact vulnerable on this issue. In the summer of 1972, the General Conference convened a special task force committee to study the problem that had developed in music. A number of papers were commissioned and capable persons put forth a tremendous effort to search for and apply guiding principles.

Sensing the need for some scientific information that could complement that from the Bible and the writings of E. G. White, I suggested to the chairman of the committee that a paper dealing with the psychological aspect of music be prepared for study by the committee. The reply was a request that I undertake this assignment. The result was a paper which was subsequently revised for the Review and Herald and in which form it is here reproduced.

Since writing these articles, I have continued my study in this area with the hope of developing a larger and more complete perspective. The information discovered, and the resulting insights gained, will be the subject of an article which will follow this series.

Dr. H. Lloyd Leno, Director Music Department, Antillian College, Puerto Rico

During recent years a great deal of concern among Seventh-day Adventists has developed over the subject of the ethics of music. There has always been an awareness that some types of entertainment and amusements were harmful to the Christian, and it was more or less understood that music closely associated with these amusements was also unsafe for Christian use. However, until about the 1960s, discussions on the subject, written or verbal, by ministry or laity, seem to have been infrequent, causing little recognition or comment outside of the local situation.

Today we see a different picture. There is widespread interest, concern, and discussion, and some definite polarization among the church members. Some believe that music is amoral, that its meaning and influence are what the individual wishes it to be. Others have strong convictions as to the influence of music. A few have studied and written on the subject. Surprisingly enough, there are those who fail to see any issue at all.

Rather than relying on majority opinion, personal tastes, or even the opinion of professionals in the field of music, it seems logical that we should develop a
philosophy of music based on what effect music has upon people. I believe this can be determined from three sources. First, the Bible, giving us the basic principles of Christian living. Second, the writings of the Spirit of Prophecy to enlarge upon the biblical teachings. And third, God's other book, nature and science, which can furnish us with added insights into the nature of man's response to various stimuli in his environment.

Addressing a meeting of the American Psychiatric Association, Howard Hanson, a nationally prominent composer, declared: "Music is a curiously subtle art with innumerable, varying emotional connotations. It is made up of many ingredients and, according to the proportions of these components, it can be soothing or invigorating, ennobling or vulgarizing, philosophical or orgiastic. It has powers for evil, as well as for good. If we are to use it as a social or therapeutic force, the first essential is that we find out something about it."1

It is obvious that we Seventh-day Adventists use music a great deal. But our tastes and consequently our practices are subject to the influence of radio, television, and the recording industry as are those of others. Can we afford to be less concerned about

To remain uninformed is to surrender our power of choice to others

the power and influence of music? If there are eternal consequences involved, we indeed must "guard well the avenues of the soul."2 To do this we must be informed. To remain uninformed is to surrender our power of choice to others, for no one can live in a musical vacuum. First, let us review briefly certain scientific investigations into the psychological and physiological responses to music. Next we will consider how these findings compare with the writings of Ellen G. White. Then we will examine the moral and spiritual implications, and how these relate to contemporary moral issues. In this first part we shall explore the ways in which sound, musical sounds in particular, affects the human organism. Without an attempt to exhaust the subject, we will look at some of the information provided by psychologists, physiologists and other scientists who have conducted research in this field. Some of these findings will suggest moral and spiritual implications; others may not. In any case, we shall postpone until later the discussion of these implications.

The Perception of Music

A major interest that led to the study of the effects of music on man was that of music therapy. Activity in this field increased when during the Second World War it was recognized that many "shell shocked" servicemen were in desperate need of psychiatric treatment. In 1944, upon authorization of the Surgeon General, the Music Research Foundation was established at Walter Reed General Hospital, in Washington, D.C., for the purpose of discovering and developing new methods of controlling human emotions and behavior.

Probably the most important development in the scientific investigation of music was the discovery that music is perceived through that portion of the brain receiving the stimuli of emotions, sensations, and feelings, without being first subjected to the brain centers involving reason and intelligence. This discovery, confirmed by a number of scientists, gave great impetus to the field of music therapy, as one can readily understand from this statement:

"Music, which does not depend upon the master brain to gain entrance into the organism, can still arouse by way of the thalamus—the relay station of all emotions—sensations and feelings. Once a stimulus has been able to reach the thalamus, the master brain is automatically invaded, and if the stimulus is continued for some time, a closer contact between the master brain and the world of reality can be thus established."3 (Emphasis supplied)

Thus, music became the tool by which communication could be re-established with certain mentally ill patients who, because of their condition, could not be reached through verbal communication, which requires the use of the cerebral cortex.

Music, Moods, Body Chemistry

Even without giving the subject a great deal of thought, most people would agree that music affects their moods. This idea is not only accepted by the general public and used by industries, it is also supported by scientific investigation. One of the earliest studies was conducted in 1920-1923 by the Carnegie Institute of Technology. The study involving a nationwide investigation demonstrated that music affects the moods of people of varied backgrounds in a remarkably similar way.4 Later, the psychiatrist Edward Podolsky reported: "Researchers on the auditory nerves indicate that there is scarcely a function of the body which may not be affected by the pulsations and harmonic combinations of musical tones."5

He stated further that moods are directly related to physiology, that they depend a great deal on the activity of the brain and blood and body chemistry.6

continued on 19
Ellen White—
Member of the Board

The old adage says it well: "No organization is stronger than its Board of Directors." The chances of any organization or institution actually succeeding in its work can be measured in the experience, stability, and wisdom of its board. Of course, that is much easier to say than it is to do. Who, after all, can accurately weigh the inner workings of any person's heart and mind? Who can see the future to know how quickly experience will be gained? Who can measure the ability of an indomitable faith and will to overcome the difficulties brought on by a lack of experience? And who would deny that the Lord can confound the wisdom of the world with the "foolishness" of His will?

But still, no one could intelligently doubt the value of godly, experienced counselors to serve as a Board of Directors. Ellen White knew this well. She knew, too, the heartache that could be caused by unconsecrated directors, men who placed their wisdom above the Lord's instruction. And—as no one else in her day—she knew that instruction. Ellen White would be a natural choice as a board member. How often she was asked to serve in such a capacity is not known. How often she did, and for what enterprise, is—exactly once, for the Nashville Agricultural and Normal Institute.

Surrounding this isolated piece of historic trivia is a tale deserving a retelling, for in it we find lessons needed today. After all, the experience of others is a much less costly way to learn than to repeat their mistakes.

The turn of the century held out prospects of new beginnings, progress, advancement. To Seventh-day Adventists, there was the expectation of the ultimate new beginning, but only after the end of all things then existing. A sense of restrained, sometimes confused, excitement pervaded the denomination. Only a few years before, the Lord had indicated that closing events had begun with a clearer proclamation of Christ's righteousness than had been heard for years. The second coming was at hand, surely.

But for some on the "inside," the issues were not nearly so clear. While the average church member remained more or less "blissfully ignorant," those more closely connected to the "great heart of the work" struggled to deal with mounting problems. The General Conference itself was marred by a seeming ina-
bility to find its way through the maze of conflicting interests. Then again, perhaps it was the tendency to find its own way, and an inability to find God's way that was the problem. The situation reached undeniable crisis proportions when Ellen White wrote from Australia: "The sacred character of this [General Conference] Association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials....

"As things now exist in Battle Creek, the work of God cannot be carried forward on a correct basis.... Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people large do not know that the heart of the work is being diseased and corrupted at Battle Creek."

In late 1900, she returned to the United States to find reports of strange doings in Indiana, but not till April of 1901 did she directly deal with the "Holy Flesh" teaching of Elders Davis and Donnell. More than a year before, she had been shown that just such fanaticism would come into our campmeetings shortly before the close of probation. Fortunately the immediate problem was quickly resolved as the leaders of the divergent movement accepted the counsel of the Spirit of Prophecy and renounced their faulty concept of the nature of Christ.

Other challenges at the General Conference of 1901 did not go away so quickly. Though it was voted on April 12 to move Battle Creek College out of Battle Creek, when it came to accomplishing the task, a lingering sense of shock remained to hinder the work. Reorganization seemed a settled matter at the conference close, but cropped up again two years later in divisive contention over the "revising" (others said "reversing") of what was done in 1901. And through it all was the widening split between the ministry and the large corps of medical missionaries controlled by John Kellogg.

In May of 1904, the last strong effort was made to bring the two factions together in harmony. At a session of the Lake Union Conference, tensions reached the snapping point, and never again would there be such an opportunity for reconciliation. Dr. Kellogg's depressing drift from his former brethren continued until he finally lost his church membership in 1907.

From the time he had persuaded them to adopt a vegetarian diet years before, Sutherland and Magan had looked up to Dr. Kellogg; it was only too natural for them to continue to do so.

Was it all his fault? Perhaps not; humanity is humanity still on both sides of any disagreement, but another's failings are poor reasons for the loss of one's own soul. What is certain is that many influential people thought he was right. Loyalties then, as now, too often went to the person, and too often interfered with the task of finding the truth. Many of the medical and educational personnel of the denomination sided to some degree with Kellogg in his teaching of pantheism as well as in his objecting to what he saw as wrongs in denominational policies. One of the overlooked miracles of the era is the simple fact that so many recovered from their confusion in this regard.

Among those thus restored to valuable service for the Lord were two ardent men—Edward Alexander Sutherland and Percy Tilden Magan. The two had worked together for several years at Walla Walla College before being called to Battle Creek College in 1897. Their immediate desire was to move the school out of town, but Ellen White counseled delay. In 1901, when she told them that the moment had come, it was their determination that packed the college into 16 freight cars and moved it 90 miles away to Berrien Springs. These men were reformers, first and foremost, and as such they felt strong ties to the one who had made the challenge of reform seem worthwhile. From the time he had persuaded them to adopt a vegetarian diet years before, Sutherland and Magan looked up to Dr. Kellogg; it was only too natural for them to continue to do so. Unfortunately, their support, and that of others, played a large role in stealing him in his defiance at the Lake Union Conference. Only later did the two men shake free from his influence.

That pivotal conference session in May of 1904 was made especially tense by the death of Ida Magan, Percy's wife, on the second day of meetings. Her health had given way under the strain of unjust criticism. After nearly a year's illness, her troubles on earth were over. Not so for her husband.
the debate—which centered on Kellogg’s pantheism, but included a host of other matters—he and Sutherland tendered their resignations from the college, saying that they could no longer work with the General Conference leadership. They planned instead to disappear into the South where they could operate a school on their own without interference.

Ellen White’s response to this plan is an amazing example of her willingness to work with her brethren. She did not ostracize them, as she might easily have done; neither did she condone their rashness.

Just hours after her resignation she defended them publicly: “In moving the College from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked under great difficulties....

“But who has appreciated the work that has been done in this place? Many have taken an attitude of opposition, and have spoken words that have caused sadness....

“After the [1903] General Conference in Oakland, a report was circulated that Sister White had turned against Brethren Magan. There was not a word of truth in this statement. But his poor wife, who had toiled and sacrificed and prayed with him, was informed that Sister White had taken a stand against her husband. Oh, why did ever anyone say such a thing? Sister White never turned against Brethren Magan or Brethren Sutherland. But Sister Magan was so weighted down with sorrow that she lost her reason.

“I ask, Who in the day of judgment will be held responsible for putting out the light of that mind that should be shining today?....

“She suffered for months, and the husband suffered with her. And now the poor woman has gone, leaving two motherless children. All this because of the work done by unsanctified tongues....

“Brethren Sutherland and Brethren Magan do not go out from this place as men who have made a failure, but as men who have made a success. They have taught the students from the Bible, according to the light given through the Testimonies. The students that have been with them need not be ashamed of the education they have received....

“To the students I would say, You are to let your teachers go willingly. They have had a hard battle here, but they have made a success....

“They think they can better glorify God by going to a more needful field. This is their own choice; I have not persuaded them. They did not know but what Sister White would stand in encouraging words concerning your efforts, why did you not thank Him, and show your gratitude by manifesting forgiveness, and showing an appreciation of the burdens borne by these fellow workers?....

“Your feelings in regard to Elder Daniells and Elder Prescott are not correct. If you expect them to harmonize with you, you must harmonize with them. The Lord has declared that He will harmonize with Elder Daniells and Elder Prescott. I know of what I am speaking; for these things have been represented to me....

“My brethren, let us now do our best, not to discover wrong in Elder Daniells, but to help him. He has shown himself to be the man for the place. At this time there are needed men who dare to

Brother Sutherland and Brother Magan do not go out from this place as men who have made a failure, but as men who have made a success

Their way. When they laid the matter before me this morning, I told them I would not hinder them for one moment.”

The two educators sorely needed her public support and encouragement, but they also needed her rebuke. True to duty, she supplied it:

“I have words of counsel for you. There must be harmony between you and the men in responsible positions in the General Conference. You catch at straws in matters concerning Elder Daniells and Elder Prescott. Why? Because they have not harmonized with you in all your plans, and have not given you the credit that you deserved. But when the Lord corrected errors, and spoke differ with those who are countering working the plans of the Lord for His people. You have not discerned the true condition of the leaders of the medical missionary work at Battle Creek [Dr. Kellogg and his sympathizers]. You have not placed a correct estimate upon their actions. You have encouraged their ideas and plans altogether too much.”

The first years of the new century, so bright with promise, had been hard ones for Ed Sutherland and Percy Magan. In the Spring of 1904 they were battered, bruised, saddened—but somewhat wiser than before. Experience had proved a hard taskmaster, but they would need every bit of the wisdom their experience
would afford as the Lord charted a course for them into completely new and untested waters.

On the Rocks

With this thumbnail sketch of the intricacies of their recent experiences, it is easy to see why Sutherland and Magan would want to relocate in a place of seclusion. As far as Adventists were concerned, the South had an abundance of seclusion to offer. Despite twenty years of urging from Ellen White, relatively little work had begun in the region. To establish themselves in a retired location and begin their work in a quiet, simple manner with a few young students seemed the prudent and desirable thing for the two men to do. Ellen White did not agree.

This organization was different; unlike any that went before it, it strove to be both independent from and loyal to the denomination

Although these men had made serious errors, she had no inclination to let them retire from the forefront of the battle and let their talents go awasting. The church needed schools in the South—why should these men of considerable experience be tied to only a small field of labor when by teaching teachers their influence might extend many times as far? And so it was that Ellen White took considerable pains to involve herself in the initial decision making for the new project.

In early June of 1904, Sutherland and Magan decided to spend some time in the “mountainous district of East Tennessee and the Carolinas, to select a site” for the proposed school. Magan writes that “upon reaching Nashville, we were invited by Sister White and others to spend a short time with them in considering important interests connected with the development of the work centering there.

“It was while we were engaged in the study of these questions that our attention was directed to a large farm near Madison, about nine miles from Nashville. Sister White advised us to give careful consideration to the favorable features of this place, which made it a suitable location for a school such as we desired to start.”

Magan concedes that they “shrank from locating” so near to Nashville. They had planned on a more remote site. Ellen White did not press the point—not yet.

Soon it was agreed to take a trip up the Cumberland River on board Edson White’s missionary river boat, the Morning Star. The goal, aside from a little relaxation from the strain of recent events, was to find a suitable location for the establishment of the proposed school. Sister White wrote, “I shall enjoy the trip, for I have much to say to our party—especially to Brethren Sutherland and Magan, upon the school problem. This opportunity I must improve.”

As the trip progressed, Ellen White became more and more decided that an isolated location for the school was not wise. She stressed the desirability of the workers at the school being close enough to Nashville that they could, at times, unite their efforts with those of the workers in the city.

Eventually it became evident that the cheap land they had heard of north of Nashville didn’t exist. The Morning Star turned about and began the return journey. More and more, Sister White favored the purchase of the “Fergusen-Nelson place,” which she had advised them to consider before. The asking price was just under $13,000, and included a house, livestock, carriages, farming implements, and the crops in the fields. Not advertised, but very evident, was a more than adequate supply of deep gulches, barren hillsides, and rocks.

As Sister White became more direct in her counsel, the two men faced an uncomfortable situation. They did not want to buy the place; it was altogether too large, too expensive, and involved too much work. But the Spirit of Prophecy said their plans were too narrow. What would they do?

When the meaning of it all came crashing down upon them, they sat on a pile of rocks and wept. They had always advocated following the Lord’s counsel. In fact they had been critical of others for not doing so. How could they turn back now?

By the Fall of the year, a newly formed organization held sway over the “Madison School,” more properly known as the Nashville Agricultural and Normal Institute.” From the beginning, Ellen White served as a member of the Board of Directors. It is well that she did, for—despite her presence—this organization was different. Unlike any that went before it, it strove to be both independent from and loyal to the denomination.

It wasn’t an easy role. Ellen White never said it would be. But Sutherland and Magan knew from experience that the Lord sometimes asks hard things of His children. They had been through the furnace of misrepresentation continued on 29
Pray Without Ceasing

In the work of heart-keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance. Those who take the name of Christian should come to God in earnestness and humility, pleading for help. The Saviour has told us to pray without ceasing. The Christian cannot always be in the position of prayer, but his thoughts and desires can always be upward. Our self-confidence would vanish did we talk less and pray more.

We give evidence of the sincerity of our prayers by the earnestness of our endeavors to answer them, to overcome the sins which strive for a place in the life. Our prayers will be ineffectual unless we continually strive to correct that which is wrong and unlovely in our lives. If we ask God to work for us, and then make no effort to conquer self, our prayers will rise no higher than our heads. God helps those who co-operate with Him. We can obtain forgiveness only through the blood of Christ. His atoning sacrifice is all-powerful. But in the struggle for immortality we have a part to act. Christ will help those who pray and then watch unto prayer. He calls upon us to use every power He has given us in the warfare against sin. We can never be saved in inactivity and idleness. We might as

Results of Disobedience Certain

Contrast man’s physical, mental, and moral feebleness with Adam’s perfection before he transgressed God’s law. Among the waving trees of Paradise the holy pair stood in their sinless beauty before God, and the privilege of unrestrained intercourse with Him was theirs. Adam was a noble being, with a powerful mind, a will in harmony with the will of God, and affections that centered upon Heaven. He possessed a body heir to no disease, and a soul bearing the impress of Deity. But all this rich inheritance, the gift of his Maker, did not save him from the result of disobedience.

God did not spare Adam, though his sin may seem to us a small one. Neither will He spare us, if we continue to disregard His requirements. He divorced Israel from Him because her people walked not in His ways. Never was a people more beloved. Never had a nation greater evidence of divine favor. Yet only two of the adults who left Egypt entered the Promised Land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin.

Their history has been traced by the pen of Inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the Word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are

Keeping the Heart

Ellen G. White

"Keep the heart with all diligence; for out of it are the issues of life." [Proverbs 4:23] Diligent heart-keeping is essential to a healthy growth in grace. The heart in its natural state is a habitation for unholy thoughts and sinful passions. When brought into subjection to Christ, it must be cleansed by the Spirit from all defilement. This cannot be done without the consent of the individual.

When the soul has been cleansed, it is the duty of the Christian to keep it undefiled. Many seem to think that the religion of Christ does not call for the abandonment of daily sins, the breaking loose from habits which have held the soul in bondage. They renounce some things condemned by the conscience, but they fail to represent Christ in the daily life. They do not bring Christlikeness into the home. They do not show a thoughtful care in their choice of words. Too often, fretful, impatient words are spoken, words which stir the worst passions of the human heart. Such ones need the abiding presence of Christ in the soul. Only in His strength can they keep guard over the words and actions.

In the struggle for immortality we have a part to act

well look for a harvest from seed which we have not sown, and for knowledge where we have not studied, as to expect salvation without making an effort. It is our part to wrestle against the evil tendencies of the natural heart.
professedly on the side of Christ. Jesus makes them the objects of His tender solicitude and unwearied labor, until, notwithstanding all His efforts, they become fixed in sin. Then those over whom He has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying sadly. They are joined to their idols; let them alone. God forbid that this should be said of us.

Every Man That Hath This Hope

The sins of fretfulness, impatience, love of the world, are grievous in God's sight. Some who cherish these defects confess that they are doing wrong; but year after year passes, and finds them still in bondage to these sins. Each year the same acknowledgment is made, but no change appears in the life. They confess, but they do not repent. They do not realize how grievous their sins are in the sight of God. If they were really one with Christ, if His Spirit were dwelling in them, they would see the sinfulness of sin. Not only would they confess; but they would also forsake that which God abhors.

Those who remain in transgression, who do not strive for self-control, are ignorant of God. However high their claims of godliness, their spirituality is weak, their faith small, their love imperfect, their hopes and experience are governed by circumstances. But those who resolutely try to obtain the victory over temptation, who promptly and decisively resist the attacks of Satan, will become rooted and grounded in the truth. Their experience will not be dwarfed and sickly, but will bear rich fruit to the glory of God.

"Beloved, now are we the sons of God, and if so doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:2, 3]

This is our work. It is not enough to profess to be a child of God. He who has in him this hope will purify himself from all defilement. But this is the work from which every day nine tenths of us excuse ourselves. We seem to think that it does not matter if we get angry now and then, if we cheat now and then, if we are selfish and uncourtous.

Dear young friends, let us not spare ourselves. Let us with self-renunciation lift the cross of Christ, and follow in His footsteps. Let us begin in earnest the work of reformation. Let us crucify the flesh. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To Him who seeks daily to keep his heart with all diligence, to be a true child of God, the promise is sure, "In all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Romans 8:37-39]

Living the life of Him who went about doing good, overcoming self-love and every other species of selfishness, fulfilling bravely and cheerfully our duty to God and to those around us—this makes us more than conquerors. This prepares us to stand before the great white throne, free from spot or wrinkle or any such thing, having washed our robes of character and made them white in the blood of the Lamb. [1

The Youth's Instructor, March 5, 1903

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Mélange

Bob Van Kannon

Subject: Psychotherapy

In Science News, for March 29, 1986, on page 202, an article on psychotherapy opens with "There is a growing chorus of scientific criticism that brands psychotherapy research as inadequate because, unlike behavior therapy and drug treatments, the benefits of psychotherapy have not been compared with those of inactive, 'placebo' treatments." In other words, psychotherapy treatments have never been scientifically tested for beneficial results.

As any grammar school science student should be able to tell you, the modus operandi of science is observation, hypothesis, experiment, theory. That is, you observe a possible cause and effect relation, formulate a hypothesis, then test that hypothesis by experiment, and, if all goes well, you have a theory. What is being reported here is that psychotherapy skipped the crucial third step: therefore psychotherapy must be classed as wishful thinking, not science.

Further reason for doubt concerning the efficacy of psychotherapy is given in the same article, where it is revealed that of 2400 patients studied in a 30-year research program, 15 per cent reported feeling markedly better before attending their first therapy session.

It seems clear to me that we may be watching a downfall of science exactly analogous to the downfall of the Reformation church. Heavy credence is given to man's theories (Jung and Freud) without testing, just as the church accepted man's theories without testing them against the Word of God.
I want to tell you that the October number of *Our Firm Foundation* was splendid. I gave it away Sabbath, to another church member, hoping she will subscribe for it. I especially appreciated the article by F. D. Nichol in the November number. It is almost prophetic, considering other things I have read about our hospitals in the *Review and Herald* and perhaps elsewhere. How it must grieve our loving heavenly Father, to see all of us failing at times, and so many of us just downright disobedient to the instruction He has given us!

Mary E. Strickland
Chesnee, South Carolina

Publication is good. Don't agree with every interpretation—but then if there were more open disagreement among us as a people there would be more study, more prayer, more agreement, a people prepared for the 'outpouring of the latter rain.'

S. E. Payton
Loma Linda, California

Someone has sent me your January 1986 issue of *Our Firm Foundation*. What a blessing! I was most delighted to see Sister White's articles covering a fourth of this publication. I've had a burden that we have not held up sufficiently the light which God has given us through her in our major publications. It is a blessing that someone is feeding us the truth we thirst for and need to revive us at this time. It brings a deeper impression to the mind when set before us in refreshing tones in newsprint.

Barbara D. Meyers
Ann Arbor, Michigan

A few months ago I picked up two early issues of *Our Firm Foundation* in the literature rack here at Sunnydale. I took them home and read them and was quite impressed with the quality of your paper and the lack of criticism of the leaders which so many papers contain. A few weeks ago, the January 1986 issue came to my home addressed to me personally. I have finally been able to finish reading every article. As I progressed, I said of each, “This is the best yet.” ... I don't know who sent it but I really appreciate it. I wish I could pay for a year's subscription but at present I am unable to do so. I do appreciate the quality of your articles.

Mrs. Reuben Erickson
Sturgeon, Missouri

We have been sending out back issues as samples to people whose names and addresses we receive. Many have received the January issue of Our Firm Foundation in the last few months by this means. If you have names and addresses of anyone whom you would like to receive a sample issue, send them to us and we will be happy to include them in a future mailing of back issues. Another option is to give a gift subscription.

For those who would like a personal subscription, but cannot afford it, our policy is that if your finances cannot meet the requested donation, you may just send whatever you can. We want no one to be unable to receive this material because of lack of funds. Other people contribute to "Subscription Assistance" from time to time to help cover the cost of the magazine for those who cannot afford it. Such donations are tax deductible and greatly appreciated. —Editors

Thank you for putting out such a great magazine. I can't tell you how much of a blessing it has been in this home. Many times God answers prayers and questions through an article in your magazine.

Beverly J. Ventura
South Wales, New York

I want the Lord to return so very much and realize He is waiting for His people to get ready; and some think there are signs yet to be fulfilled; then He will come. That may be true but if I understand correctly, He is waiting for His image to be perfectly reproduced in His people before He will return. If ever there was a time when His people should open their eyes, I think it is now.

I am thankful that there are folks like you who are stepping out in faith to get things moving in the right direction. May God truly bless your every effort and may many precious souls be saved because someone was not afraid to call sin by its right name.

Grace Gangaway
Denver, Pennsylvania

We have enjoyed the tapes of the 1986 campmeeting so much. We keep playing them over and over and each time get more from them.

May God continue to bless you in your ministry in giving present-day truths.

Oren and Ellen Downs
College Place, Washington

*Tapes from the 1986 Campmeeting are now available from Hope International. See ad on page 31.*

—Editors
Food for Thought

"I had a view of the disastrous battle at Manassas, Virginia. It was a most exciting, distressing scene. The Southern army had everything in their favor and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless and marched forward boastingly, as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little while would have been driven back still further. The Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in the ranks. It appeared to the Northern men that their troops were retreating, when it was not so in reality, and a precipitate retreat commenced. This seemed wonderful to me.

"Then it was explained that God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins. And had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God's hand was in the matter." Testimonies, vol. 1, 266, 267

"It was now about four o'clock and the battle raged with unabated fury. The lines of blue were unbroken and their fire as vigorous as ever while they surged against the solid walls of gray, standing immovable in their front. It was on that ridge earlier in the day that Jackson won the name of Stonewall.

"But now the most extraordinary spectacle I have ever witnessed took place. I had been gazing at the numerous well-formed lines as they moved forward to the attack, some fifteen or twenty thousand strong in full view, and for some reason had turned my head in another direction for a moment, when someone exclaimed, pointing to the battle field, "Look! Look!" I looked, and what a change had taken place in an instant. Where those well-dressed, well-defined lines, with clear spaces between, had been steadily pressing forward, the whole field was a confused swarm of men, like bees, running away as fast as their legs could carry them, with all order and organization abandoned. In a moment more the whole valley was filled with them as far as the eye could reach. They plunged through Bull Run wherever they came to it, regardless of fords or bridges, and there many were drowned. Muskets, cartridge boxes, belts, knapsacks, haversacks and blankets were thrown away in their mad race, that nothing might impede their flight. In the reckless haste the artillery drove over everyone who did not get out of their way. Ambulance and wagon drivers cut the traces and dashed off on the mules. In crossing Cub Run a shell exploded in a team and blocked the way, and twenty-eight pieces of artillery fell into our hands.

"By stepping or jumping from one thing to another of what had been thrown away in the stampede, I could have gone long distances without ever letting my foot touch the ground, and this over a belt forty or fifty yards wide on each side of the road. . . . Members of Congress had come out from Washington to witness the battle from the adjacent hills, provided with baskets of champagne and lunches. So there was a regular chariot race when the rout began, with the chariots well in the lead, as was most graphically described by the prisoners I captured and by citizens afterwards. We found occasionally, along the road, parasols and dainty shawls lost in their flight by the frail, fair ones who had seats in most of the carriages of this excursion. Some of their troops, north of Bull Run did not participate in the panic, and some did not throw away their arms, but the greater part must have done so, from the quantities we found.

"Stuart was uncertain whether this was a general or a partial rout, at the moment, and told me to go as fast as I could to either General Johnston or General Beauregard, report what had happened and ask if he must pursue. He, like everyone else at that period of the war, did not feel the confidence in himself that we did a little later. I gave Comet the rein and struck a decline to where he said I would probably find the Generals, taking fences, ditches, and worse than all, some fearful gullies as they came.

"I found General Beauregard, who of course knew what had happened before I got there, for by that time all musketry firing had ceased, though the batteries were still pounding away at long range at the disappearing fugitives." W. W. Blackford, War Years With Jeb Stuart. New York: Scribner and Sons, 1946, 32-33
GOD HAS His faithful few in all parts of the earth who are sighing and crying for the abominations that are taking place in the world all around them, and especially do they cry out to God for the sins which are now tolerated in the church. It's as if sin were not sin anymore. "A little sin can't be helped—just don't sin in a big way," is the insidious counsel given by some.

But God's inspired messenger brings this counsel to His remnant people in this crisis hour: "Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done' in the church." Testimonies, vol. 3, 267

So we must now understand that sighing and crying for the sins of the world and the church has something to do with the sealing of God's people. This means that God's people must have a hatred for all sin, but still love the sinners as Jesus loves them. They must believe with all their heart and soul that God has all the power in the universe to keep them from sin. If they are willing to be made willing to submit their minds and wills continually to Him, there is complete victory by the power of the Holy Spirit over lustful thinking and every evil temper and disposition.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Revelation 3:21] We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him. Testimonies, vol. 1, 144

"Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth." MS. 148, 1899 (Review and Herald, February 7, 1957)

Praise God! There is still hope in Israel because He has a small company who sigh and cry unto Him for the sinners in Zion.

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

"The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unsullied from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

"The command is 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' [Ezekiel 7:4]"

Ron Spear
These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

“In the time when His wrath shall go forth in judgments, these humble devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversations of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, out the seal of God.” Testimonies, vol. 5, 209-211

Anyone—church leader, pastor, or layman—who would cover up sin by excusing it becomes as guilty before God as if he had committed that sin himself. If adultery, or any open sin, be excused or overlooked by God's church, the curse of God will rest upon the entire congregation until the sin be searched out and dealt with in a Christlike spirit.

The almost total disregard of God's inspired counsel of how to deal with sin in the camp has been responsible for bringing God's remnant church into a position of great apostasy. We are told that the same apostasy which brought the displeasure of God upon the ancient Israelites—Baalam's curse of Moabish immorality—would plague God's people in these last days if they followed after the ways of the world. (See "The Sin of Licentiousness, Part One," in the December 1986 issue.)

"Unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them." Review and Herald, December 23, 1890

"Instead of giving all for Christ many have taken the golden wedge and a godly Babylonish garment and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan?" Testimonies, vol. 5, 157

Now What Is the Sealing?

"What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption.

"The angel with the writer's inkhorn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel.

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come.” Seventh-day Adventist Bible Commentary, vol. 4, 1161

The shaking and the sealing go on until God has a people who are safe to save

Then the shaking and the sealing go on until God has a people, His church, who are safe to save. His sealing approval is upon them. They have overcome by the blood of the Lamb; every sin, every temptation, every deficiency of character has been corrected. The character of Jesus has been reproduced in them perfectly.

"The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.” The Desire of Ages, 172

In concluding this important study, let us refer again to God's counsel: “Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.

"Not one of us will ever receive the seal of God while our
characters have one spot or stain upon them. It is left with us to remedy the defects in our character, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” Testimonies, vol. 5, 214

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” 1 Peter 2:9

“The Holy Spirit is at work. Divine agencies are combining with the human in reshaping the character according to the perfect pattern, and man is to work out that which God works in. Will we as a people do this God-given work? Will we carefully heed all the light that has been given, keeping constantly before us the one object of fitting students for the kingdom of God? If by faith we advance step by step in the right way, following the Great Leader, light will shine along our pathway, and circumstances will occur to remove the difficulties. The approval of God will give hope, and ministering angels will co-operate with us, bringing light and grace, and courage and gladness.

“Then let no more time be lost in dwelling on the many things which are not essential and which have no bearing upon the present necessities of God’s people. Let no more time be lost in exalting men who know not the truth, ‘for the time is at hand.’” Testimonies, vol. 6, 130

Let no more time be lost in exalting men who know not the truth

There is no time now to fill the mind with theories of what is popularly called ‘higher education.’ The time devoted to that which does not tend to assimilate the soul to the likeness of Christ is so much time lost for eternity. This we cannot afford, for every moment is freighted with eternal interests. Now, when the great work of judging the living is about to begin, shall we allow un-sanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?”

Let us remember that we can only be God’s chosen, holy, peculiar, sealed people in this fateful crisis hour if we are obedient to all of God’s inspired counsel and are sincerely weeping between the porch and the altar for the sins in the church—and are ready to call sin by its right name.

God will never lead anyone or any group of men and women, whether they be church board, conference committee, or General Conference to go contrary to His orders given through the Holy Spirit’s inspiration.

May we all now, in these final moments before probation closes for the church and the world, go to the Bible and those neglected Red Books and study earnestly how we can now be subordinate to all the commands and directions that God has given His remnant church for the finishing of His work.

THREE ANGELS Broadcasting Network, a non-profit, tax-exempt satellite television company, is a response to the critical need for a cost-effective alternative for disseminating the distinctive truths of the Adventist Church. In the face of exploding world population and conflicting reports by other networks regarding the gospel and the church, it is the goal of Three Angels Broadcasting Network to spread the love of Jesus Christ as contained in the Three Angels’ Message of Revelation 14:6-12.

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Our Firm Foundation January 1987
Music, from 7

More recent studies have confirmed and enlarged upon these earlier conclusions. Two German scientists, von G. and H. Harrer, conducted experiments to determine the effects of music upon the body. In their studies they noticed significant changes in pulse and breath rates, as well as in the psychogalvanic skin reflex when the subjects listened to music. In one experiment the listener’s attention was purposely drawn away from the music so that he was not even aware that a certain piece had been played. It was discovered that even without his attention a strong, emotional response to the music was registered on the instruments. However, when asked to listen to the music critically, the psychogalvanic skin response was much less, while there was a measurable increase in brain activity. As a result of their experiments, these researchers concluded that of all the senses, hearing has the greatest effect on the autonomic nervous system.

Those with some knowledge of physiology will recognize that this system regulates not only the functions of the visceral organs, such as the heart, respiratory organs, but also the endocrine glands. Now, the portion of the brain involved in the control of these functions is the hypothalamus, and since we are concerned with moods and emotions, we should be interested in the function of this part of the brain. The physiologist Mary Griffiths states that among other functions “the hypothalamus exerts control over the rate of secretion of the thyroid gland, the adrenal cortex, and the gonads. It can thus influence metabolic rate . . . as well as the secretion of sex hormones.”

She further states that the hypothalamus is definitely concerned with “triggering the autonomic responses connected with the expression of fear, rage, and other emotions.”

This seems to support an earlier conclusion by a Harvard physiologist that music “releases adrenaline and perhaps other hormones.” Another discovery made some time ago was that music influences the electrical conductivity of the body. Medical science has discovered that there is a direct relationship of the electrical potential and electrolyte balance and moods of an individual.

Still, many would contend that the response to music is too individual to predict, and that the mood stimulated by music is largely a matter of the association the individual gives it. Certainly there are some individual differences and some other variables, but the fact still remains that there is a close enough relationship of the mood-provoking power of music and the human response so that a number of business enterprises, such as Muzak, to say nothing of the motion picture industry, are highly successful at choosing music to create or modify mood. Furthermore, we are all aware that our moods stimulate a desire to hear or express music compatible with these moods.

Rhythm is such an important part of man’s existence that we must recognize that man is a rhythmical being. There is an obvious rhythm to the heartbeat, respiration, gait, and speech. The internal organs also operate in rhythmic cycles. Even the brain functions in rhythm. The brain waves, it was discovered by the German scientist Hans Berger, are constant in frequency and are influenced by physical and mental states. It should be easily understood, then, why the human organism (as well as that of some animals) responds readily to rhythmic music.

An experiment performed by the eminent physiologist McKendrick, in Glasgow, reveals just how sensitive the human body is to rhythm. Wires from a record player were attached to a vessel containing a solution of salt into which deaf mutes placed their fingers. With the exception of one girl, who lost her hearing at the age of 11, all of the subjects had been deaf from infancy. All the subjects reported that they felt “the crescendo and diminuendo of rhythm.” Instinctively they nodded their heads in time with the rhythm experienced through their fingers. The one subject said that what she felt in her fingers reminded her of music she had heard as a child before becoming deaf.

The most natural human response to music is physical movement. Capitalizing on this, fast rhythmic music was used therapeutically in war hospitals to help wounded soldiers regain the use of limbs that had been in casts. Music has also been used to revive those who are well but fatigued: “It has been found that . . . music that is strongly rhythmical may set up a sensory-motor reaction. . . . Thus, when soldiers are tired during long marches and scouts come to the end of a difficult hike, a spirited song or the strains of a snappy band will release new energies and keep them going with renewed spirit.”

In ancient as well as modern civilization, music has helped to synchronize the movements of workers. In fact, many folk songs originated in this way. Of course, the music also helped to relieve the monotony of their toil. Experiments in offices and industries have led to the conclusion that unless the rhythm of the music is adapted to the work there is no effect on the precision or accuracy of the work. In fact, when the rhythm is contrary to the speed of typewriting, there was a decrease in accuracy.

Effects of Rhythm and Tempo

In Russia, the Institute of Medical and Biological Problems of the USSR Ministry of Public
Health reports that their scientists have conducted a number of experiments to determine the effects of music. It was discovered that rhythm and tempo had a definite effect on the body: "Special music selected increases the working capacity of the muscles. At the same time, the tempo of the movements of the worker changes with the change of the musical tempo. It is as if the music determines a good rapid rhythm of movement. Another series of experiments on students proved that not only the working capacity changes under the influence of music but also the pulse and blood pressure."

Unfortunately, rhythm has not always been used for constructive purposes. Music and dance were often used in many cultures as a means to excite people to certain types of action, from the frenzied orgies in the rites of Dionysius to the religious and war dances of various tribes of Indians in the Americas. E. Thayer Gaston, nationally known music therapist, states that all these repetitive, monotonous dances resulted in cataleptic seizures.

Writing for the book Music and Medicine, Charles Hughes points out that even in the more sophisticated societies rhythm tends to dominate the attention of the individual whether he is a participant in the dance, the creator of a dance, or merely a spectator: "Such situations occur when actual rhythmic bodily movement is imagined or is actually present. Where the subject is himself the dancer, we have already shown that absorption in the dance may reach the point of self-hypnosis."

Even in social dancing it is probable that the phrase, 'The intoxication of the dance,' so often employed in one form or another, is more than a conventional expression.

**Rhythm is Physically Stimulating**

There should be no doubt then, that rhythm is the most physically stimulating of the musical elements. If rhythm has such an energizing effect on the muscles of the body, it is only natural that the emotions (and inevitably the mind) should be affected. Charles Hughes discusses this relationship between mood, emotion, and the rhythmic factor. He states:

"Music when it truly stirs and moves the hearer has two important effects: it so centers the attention of the auditor on the music that for the moment he forgets himself, and it creates within the listener an emotional response appropriate to the mood of the music. This response is accompanied by the same physiological changes that accompany emotional states as they occur in life situations. Such a response is a response to the total and complex effect of music. Yet an examination of the pieces employed to test the emotional effect of music would indicate that rhythm is a primary factor in determining the kind of effect produced. It is not only the presence or absence of a pronounced rhythmic pattern which is involved here, but also the general rate of movement, be it fast, moderate, or slow."

Three other researchers, Gundach, Henlein, and Heyner, working independently of one another, found that tempo and rhythm were definitely the most important element in creating emotional response. "Dotted figures of uneven rhythms" were especially significant. Furthermore, "the difference in expressiveness for certain melodies is generally attributed to their rhythm, tempo, et cetera, instead of the pitch pattern of successive tones."

Participating in activities in which rhythm and body movement are prime factors, obviously changes the atmosphere and our attitudes to one another. It encourages and promotes a certain kind of co-operation or unity. Thayer Gaston says: "Rhythmic activities make working together easier because no words are needed, rhythm is the common bond. Somehow, it encourages a freedom with others. During a dance, a man and a woman who have just met put their arms around each other in an intimacy that would never be tolerated by the two or the public, but is acceptable in the dance as long as the music continues."

Perhaps an appropriate summary would be the statement by the author of Music in Hospitals: "Much of what we call 'irresistible' in music is so because we react on this sensory-motor level of functioning."

**Music and Sensory Perceptions**

It may be surprising to many to learn that music affects our other sense impressions. Studies show that this is definitely the case. The senses of smell, taste, as well as touch, are affected by sound. In short, we become more sensitive to taste, odor, and touch while listening to music. The effect on the eyesight is probably the most spectacular, including the perception of color. It was discovered that patches of color, which at a given distance could scarcely be recognized, were clearly identified, and barely legible print was read when a musical tone was present.

This is but a brief survey of some of the scientific studies of
music and its effect on the mind and body. Even this limited report, however, brings to the surface some significant information. (1) Music is perceived and enjoyed without necessarily being interpreted by the higher centers of the brain involving reason and judgment. (2) Response to music is measurable even though the listener is not giving conscious attention to it. (3) There is evidence that music can bring about mood changes by affecting the body chemistry and electrolyte balance. (4) By lowering the level of sensory perception, music heightens the responses to color, touch, and other sensory perceptions. (5) It has been shown that music affects changes in muscular energy and promotes or inhibits body movement. (6) Highly repetitive rhythmic music has a hypnotic effect. (7) The sense of hearing has a greater effect upon the autonomic nervous system than any of the other senses.

4. Max Shoen, Psychology of Music, (New York, Ronald, 1940), 89
5. Edward Podolsky, Music for Your Health (New York: Bernard Ackerman, Inc., 1945), 26, 27
6. Ibid., 131
17. Doris Soibelman, op. cit., 47
21. Hughes, "Rhythm and Health," 168
22. Leonard Gilman and Frances Paperte, Music and Your Emotions (New York: Liveright, 1952), 32
23. E. Thayer Gaston, op. cit., 18
24. Willem Van de Wall, op. cit., 15

Line Upon Line

Religion was never designed to make one pleasurable. What can be productive of greater happiness than to enjoy the peace of Christ, the bright sunshine of His presence? Faith I Live By, 237

Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him—this is our need. Education, 261

In all your transactions with your fellow men never forget that you are dealing with God's property. My Life Today, 235

The oftener and more diligently you study the Bible, the more beautiful will it appear, and the less relish you will have for light reading. Messages to Young People, 274

We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." Faith I Live By, 8

In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. Christ's Object Lessons, 38

If you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Steps to Christ, 64
Tired of working by yourself?
Suffering from spiritual unemployment?

The Lord’s plan is different. It’s a work of

CO-OPERATION

Ellen G. White

"WORK OUT your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13] The work of salvation is a work of copartnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The cooperation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ.

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God had filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by His miracle-working power God cooperated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless.

We cannot keep ourselves for one moment. "Who are kept by the power of God through faith unto salvation." [1 Peter 1:5] We are utterly dependent upon God every moment of our lives.

God desires every human being in our world to be a worker together with Him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man He has given the work of putting them in such shape that they will be a blessing. In this, work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without His co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device is worthless.

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by Him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for His children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are His gifts. He has bestowed His blessings upon us liberally. But all these blessings will not restore in us His moral image, unless we co-operate with Him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in His given manhood, and is recorded in the books of heaven as a man.

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended.
So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of His good pleasure. There is to be copartnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. “As many as received him, to them gave he power to become the sons of God.” [John 1:12] Christ provides the mercy and grace so abundantly given to all who believe in Him. He fulfills the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ.

The infinitely wise and all-powerful God proposes co-operation with his frail, erring creatures, whom He has placed on vantage ground. On the one side there are infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man’s intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from Him who is the Way, the Truth, and the Life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to His will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practice every word of God.

We are to be individual workers. Character cannot be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me,” [Matthew 16:24] he will receive help from a power that is infinite.

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in Him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in Him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the Author of this faith, and He demands that it be constantly exercised.

The apostle Paul declares, “Ye are God’s husbandry; ye are God’s building.” The material for the building is plainly specified in the words: “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 Peter 1:5-8] Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men, such perfection of character that in the heavenly courts the words are spoken, “Ye are complete in Him.”

The plan of redemption was arranged in the councils between the Father and the Son. Then Christ pledged Himself to render an account for man if he proved disloyal. He pledged Himself to make an atonement which would unite every believing soul to God. He who lays his sins upon the

**In the heavenly courts the words are spoken, Ye are complete in Him**

Substitute and Surrety, thus becoming a partaker of the divine nature, can unite with the apostle in saying: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places.” [Ephesians 1:3] “That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” [Ephesians 2:7] In His infinite love Christ devised the plan of salvation. This plan He stands ready to fulfill in behalf of all who will co-operate with Him. In their behalf He says to the Father, Do not impute their sins to them, but lay them on Me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted My merits, and made peace with Me; and they shall make peace with Me. My righteousness is theirs, and for My sake bless them with all spiritual blessings.

Review and Herald, May 28, 1908
IN OCTOBER, 1979, the editors of Eternity, a magazine for ministers, took notice of the one-hundredth anniversary of the conversion of C. I. Scofield. They published the interesting statement that his reference Bible has had at least as much influence on the American church as any single theological seminary (page 16). Surprising as it may be, this estimation is probably an understatement. Who then was this man, C. I. Scofield, and what did he do? Thereby hangs a tale, a true story that far surpasses ordinary fiction in its sheer incredibility.

In order to appreciate the story, we must begin at the beginning, which was far back in the Reformation times. As the Reformer’s differences with the Church of Rome became more and more pronounced, they finally culminated in a declaration that the Papacy was the Antichrist so starkly and vividly pictured in the prophecies of Daniel and the Revelation. This bold and decisive application of prophecies to the Papacy caused a wholesale exodus from that church into the Protestant churches, involving hundreds of thousands of members. The losses being suffered by the Roman Church were enormous, and showed no signs of diminishing.

Clearly, something had to be done, and, just as clearly, it had to deal with these applications of the Antichrist prophecies to the Papacy. Those prophecies just had to be reinterpreted and turned in some other direction, so that people would stop regarding the Papacy as the Antichrist.

The problem was assigned for solution to two well-qualified individuals, both Catholic priests, both Jesuits, and both from Spain. They addressed themselves to the problem, and each worked at it for several years. They finally offered two new interpretations of the prophecies of Revelation to the world, each very different from the other, but both alike in that they turned the finger of suspicion far away from the Papacy.

The least successful of the two new interpretations was that of Luis De Alcazar of Seville. He set forth what is called a preterist interpretation of the prophecies of Revelation, which means simply that all of those prophecies that the Reformers were applying to the Papacy had actually been fulfilled in the first few centuries of the Christian era, and therefore could not possibly be applied to the Papacy.

This proposal did not attract much attention among either Protestants or Catholics until
years had passed. Eventually it was picked up by certain rationalist theologians of Germany who saw it as a step toward their position that prophecy does not exist at all. To some small degree it has affected the thinking of liberal theologians of our time, but not to any great extent. Its influence on the modern American church could be described as negligible.

The story of the counterinterpretation offered by Francisco Ribera (Rivera) of Salamanca, on the other hand, is very different. Although it did not receive great attention at the time of its publication in 1590, it did, through a remarkable series of unlikely circumstances, come to exercise an enormous influence on the American Protestant church.

Ribera, as we have seen, published his work in Spain in 1590. Catholic writers tried to promote it, and succeeded in causing it to have some acceptance among their members, but it was largely ignored by Protestants for almost three centuries. Then, in the year 1849, a clergyman of the Church of England entered the picture. This man, Charles Maitland, viewed the separation of the Church of England from the Roman Church with regret, and sought to popularize the idea of a reuniting of the two churches. As he did so, he found himself handicapped by the prevailing opinion that the Church of Rome was the Antichrist. Seeking to find a means of meeting this objection,

Futurism was outlined fully and clearly in the footnotes

he decided to revive and republish the counterinterpretation of the Jesuit Ribera, which took the opposite point of view from that of Alcazar, and pushed all of those prophecies of Revelation that dealt with the Antichrist down to the last few years of earth's history, immediately preceding the second coming of Christ. Thus, this counterinterpretation has come to be known as futurism.

Through the endeavors of Maitland and his sympathizers the futurist counterinterpretation soon began to spread in England. Passing by many interesting details, we note that it eventually became prominent in the teaching of a Protestant group in England called the Plymouth Brethren. And this is the point of contact with C. I. Scofield.

C. I. Scofield was born August 19, 1843, in Michigan, but spent most of his childhood in Tennessee. He served in the Confederate Army under Lee, and later studied law and was admitted to the bar in Kansas, where he also served in the House of Representatives. He was converted in 1879 and eventually pastored churches in Texas and in Massachusetts. Some believe that he spent some time in England and there accepted the futurist interpretations of the Plymouth Brethren, which in turn had come to them through the Church of England from the Jesuit Ribera. Others believe that evangelist Dwight L. Moody accepted these doctrines while in England, and it was through his close association with Moody that Scofield accepted them.

However this may be, it is certain that C. I. Scofield did accept the Jesuitical doctrines of futurism, although it is possible that he had no knowledge of their original source. And when Scofield published his reference Bible in 1909, the Jesuitical doctrines of futurism were outlined fully and clearly in the footnotes to the text in that Bible, footnotes that were so copious and detailed that they sometimes occupied almost as much space on the page as the text of the Scripture itself.

Then Scofield arranged for this reference Bible to be sold by door-to-door salesmen throughout the great Bible belt of the southern United States, where it was very well received by the Bible-loving people of that area, and where the footnotes in it were apparently as diligently studied as were the Scriptures. Many of those who read and studied the Scofield reference Bible did not have a clear understanding of the difference between the inspired text and the uninspired footnotes, and accepted both as of equal or nearly equal authority.

So the completion of the incredible story may be seen in the phenomenon of a counterinterpretation of prophecy that was invented by a Jesuit priest for the purpose of defending the Papacy against the accusation of being the Antichrist, now being accepted and enthusiastically proclaimed by a large body of Protestant evangelicals who were once as staunchly anti-Catholic as any group of similar size.

A writer of fiction might possibly discard this idea as being too wildly unlikely to even make acceptable fiction, but it is the simple record of history, truth that is indeed stranger than fiction. It is possible that this achievement of the Jesuit Francisco Ribera, which he did not live long enough to observe, might be classed as the all-time success story for the Jesuit organization, an example to which all modern Jesuits may point with justifiable pride.

The Sin of Licentiousness

Ellen G. White

Part Two

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work will go on with all those who will co-operate with Jesus in the work of redemption. He gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. God has made every provision that they should be intelligent Christians, filled with a knowledge of His will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; our knowledge must be practical. God's people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from Him nothing can be hid.

In this age of our world the marriage vows are often disregarded. God never designed that marriage should cover the multitude of sins that are practiced. Sensuality and base practices in a marriage relation are educating the mind and moral taste for demoralizing practices outside the marriage relation. God is purifying a people to have clean hands and pure hearts to stand before Him in the Judgment. The standard must be elevated, the imagination purified; the infatuation clustering around debasing practices must be given up, and the soul uplifted to pure thoughts, holy practices. All who will stand the test and trial just before us, will be partakers of the divine nature, having escaped, not participated in, the corruptions that are in the world through lust. The works of Satan are not half discerned, because purity and holiness do not mark the life and character of those who claim to be ministers of Christ. Strengthened with all might, according to His glorious power, we are thus fortified against the temptations of Satan. Christ and His purity and His matchless charms should be the soul's contemplation. There is spiritual power for all, which they may have if they will, that they may resist temptation, that duty may be done and the soul hold fast its integrity. Those who feel their need of being strengthened by might by God's Spirit in the inner man, will not lose their integrity. Earnest prayer and watching thereunto will carry them through temptations. We must be united to Christ by living faith.

We are now amid the perils of the last days. Satan has come down with great power to work his deceptions. He fastens the mind or imaginations upon impure, unlawful things. Christians become like Christ in character by dwelling upon the divine Model. That with which they come in contact has a molding influence upon life and character. I have read of a painter who would never look upon an imperfect painting for a single moment, lest it should have a deteriorating influence upon his own eye and conceptions. That which we allow ourselves to look upon oftener, and think of most, transfers itself in a measure to us. The imagination trained to dwell upon God and His loveliness will not find delight in dwelling upon scenes that are created by the imagination that is excited by lust. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also

The eye which never slumbers
knows everything
that is done

lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us
tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” 1 Corinthians 10:5-12

Satan is at work now as he worked in Eden, as he has worked through all successive generations. The archfiend knows well with what material he has to deal. He knows the weak points in every character; and if these weak points are not strengthened, he will display his infernal wisdom in his devices to overthrow the very strongest men, princes in the army of Israel. All along through successive generations are wrecks of character which have been destroyed, because the soul was not garrisoned. And now as we near the close of time, Satan will work with masterly activity to undermine principle, and corrupt moral character. Sin is committed by many who think their crime is effectually concealed. But there is One who says, “I know thy works;” “There is nothing covered which shall not be revealed; and hid, which shall not be known.” When the mind is infatuated with the idea of sin, there will be deception practiced; lies will be told; for those who commit such sins will not be slow to lie as well. But all sin shall be revealed.

God sees the sinner. The eye which never slumbers knows everything that is done. It is written in His book. One may conceal his sin from father, mother, wife, and friends, and yet all lies open before God, and is placed in His book of record. Darkness, secrecy, deception, and crime added to crime have not obliterated the record. David was a repentant man, and although he confessed and hated his sin, he could not forget it. He exclaimed “Whither shall I flee from thy presence? or whither shall I flee from thy Spirit? If I ascend up

into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me. . . . Yea, the darkness hideth not from thee; but the night shineth as the day.” [Psalm 139:7-10, 12]

God is everywhere. He sees, He knows all things, and understands the intents and purposes of the heart. It is in vain that an attempt should be made to conceal sin from His notice. He saw our first parents in Eden. He saw Cain when he raised his hand to kill Abel. He saw the sins of the inhabitant of the old world, and numbered their days and punished them with a flood. He saw the sins of His own covenant people, the Jews, when they plotted against the life of the Son of God. As surely does He mark

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For all the natural weaknesses, Jesus has made ample provision

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every transgression, and every secret thing will be brought into Judgment. They may be hid from mortal man, they may be hid from the good, the pure, and the holy, from friends and from foes, yet God sees them. All sins will be revealed in the day of Judgment, and unless they have been repented of beforehand, they will receive punishment according to their magnitude; for a record of all the deeds of men is kept in the book of God’s remembrance. All the good actions, all the evil actions of life are recorded. The fact that the accumulated sins are treasured up and at last exposed, is a terrible fact. And why those professing to be sons and daughters of God venture in the face of light, in the face of knowledge, to sin against their own conscience and by their sin involve others in the same ruin, is a mystery. Have they ever tasted of the powers of the world to come? Have they ever enjoyed sweet communion with God? Then how can they turn to sensual, condemning, soul-degrading practices?

The last great day is right upon us. Let all consider that Satan is now striving for the mastery over souls. He is playing the game of life for your souls. Will there be sins committed by you on the very borders of the heavenly Canaan? Oh, what revelations! The husband will know for the first time the deception and falsehood that have been practiced by the wife whom he thought innocent and pure. The wife for the first time will know the case of her husband, and the relatives and friends will see how error and falsehood and corruption have been clustering about them; for the secrets of all hearts will stand revealed. The hour of Judgment is almost here—long delayed by the goodness and mercy of God. But the trump of God will sound to the consternation of the unprepared who are living, and awaken the pale nations of the dead. The great white throne will appear, and all the righteous dead will come forth to immortality. Whatever have been the little sins indulged will ruin the soul, unless they are overcome. The small sins will swell into the greater sins. Impure thoughts, private, impure actions, unrefined, low, and sensual thoughts and actions in the marriage life, the giving loose reins to the baser passions under the marriage vow will lead to every other sin, the transgression of all the commandments of God. Men that God has entrusted with noble talents will be, unless closely connected with God, guilty of great weakness, and not having the grace of Christ in the soul will become connected with greater crimes. This is because they do not make the truth of God a part of them. Their discipline has been defective, the soul culture has not been carried forward from one advance to
another, inborn tendencies have not been restrained, but have degraded the soul. For all the natural weaknesses Jesus has made ample provision, that they may be overcome through His grace. If not overcome, the weakness will become a tyrant, a conqueror, to overcome them, and the heavenly light will become beclouded and extinguished.

I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful character showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The Heavenly Guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock, but they needed virtuous characters.

Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness.

Review and Herald, May 24, 1887

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The work of publishing has been inextricably bound up with the growth and history of the Seventh-day Adventist Church. Its influence, both in the strengthening of church members and as an evangelistic tool to reach those not of our faith, can scarcely be estimated. As this work and influence continue, it is the purpose of Copyright Berea to direct our readers' attention to publications of merit and usefulness.

E.G. White Manuscript Releases, 6000+ pages on microfiche, Ellen G. White Publications, $60.00

One look at the price makes it obvious that this is an item for the serious student. And, too, it must be remembered that a microfiche viewer is necessary to make use of this product. Still, allowing $140 for a second-hand viewer (often available at half that price) you are getting a great deal of interesting material, plus the convenience of having your own microfiche viewer, for only little more than the equivalent paperback books would cost.

The publication of the E.G. White Manuscript Releases was begun in 1981 with the paperback Manuscript Releases, Vol. One. For the first time, the average student had ready access to materials previously released for use in sermons, doctoral dissertations, and articles.

It was expected that other volumes would follow, but the work of preparing this material for publication is very time-consuming. As an interim measure, the remaining releases (numbered 97 through 1186) have been filmed "as is" and made available on microfiche.

There are advantages to this. First is a matter of time. This edition is now available in its entirety, whereas it would have conceivably been many years before the remaining paperback volumes (about 15 of them) could have been produced. The second advantage, obvious to anyone familiar with microfiche, is size; the entire collection, including index, measures four inches by six inches and less than one inch high.

What will you find in this assemblage? A little bit of everything. These releases cover the complete range of subjects which Ellen White deemed important enough to deserve her attention. The index to the set, supplied on five fiche, includes approximately twenty thousand entries arranged in alphabetical order. These include place names, personal names, subjects, events, and dates. If you can't find what you want in the microfiche index, there is one last resort: the Laser Disc Concordance to the Writings of Ellen White also includes these manuscript releases in its listings.

Still, in spite of all the advantages of having this material available, the reality is that the great majority of the church will never see it. Some, no doubt, because of a lack of interest. Others though, will miss the opportunity because the use they would make of it does not justify the expense.

Here's a suggestion: why not buy a set as a church project? The cost would not be too great for even a relatively small church. And the return would be worth every cent of the investment. Take the idea to church board; it deserves consideration.

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and prejudice before; they would find themselves in a similar position again. And, too, they had made mistakes themselves in the past; new temptations lay before them.

Through the hardships and through the joys, they were gaining a valuable experience—one which many could profit from today.

To be continued next month.


2. An insight into what these men taught is preserved in a letter to E.G. White from S.N. Haskell. Writing from Battle Creek, Michigan, under date of September 25, 1900, he said: "When we stated that we believed that Christ was born in fallen humanity, they [the leaders of the 'Holy Flesh' movement] would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us. "Their point of theology in this particular respect seems to be this: They believe that Christ took Adam's nature before the fall; so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this is the humanity which Christ had; and now, they say, the particular time has come for us to become holy in that sense [by the removal of the sinful nature], and then we will have 'translation faith' and never die."

3. 1903 General Conference Bulletin, 145-173


5. Emmett K. Vande Vere, Rugged Heart: The Story of George I. Butler, 117; Richard Schwarz, Light Bearers to the Remnant, 292


7. Emmett K. Vande Vere, Rugged Heart, 118

8. Unpublished Testimonies, 352-354

9. Ibid., 361-363

10. The Nashville Agricultural and Normal Institute (tract), Pacific Press Publishing Company (1908), 6

11. Arthur L. White, The Early Elmshaven Years, 342

12. Louis A. Hanson, From So Small a Dream, 165

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Religious Liberty Update

Sharing Views: Simultaneous prayer services for peace at the World Conference on Religion and Peace in Peking, China, brought 100 religious leaders from 30 countries, representing world religious leaders of five Chinese religious groups to exchange views on disarmament, economic development, human rights and peace education. “This is a crucial moment in human history,” said Archbishop Fernandes. San Diego Union, June 26, 1986

Control And Impose: Throughout history, those who demand religious liberty for themselves often deny others. Puritan New England was not a model tolerant society. Most Americans do not see the religious right as trying to liberate religion from the state; but as a religious minority trying to win control and impose their values on others. Why? Because that, very often, is what the religious right says it wants. Los Angeles Times, June 22, 1986

Asleep: “The foundation of religious liberty and tolerance in the United States--a pluralistic country--is the separation of church and state. But in recent days, with the rise of the radical right, there is a clear and present danger to the treasured concept of religious liberty. The Supreme Court has too often been asleep on its watch in this most important area,” writes Arthur J. Goldberg, former U.S. Supreme Court associate justice. Church & State, June 1986

PROTECT YOUR CONSTITUTIONAL RIGHTS • PRESERVE OUR NATION’S INTEGRITY

“In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” The Great Controversy, 443

DID YOU KNOW?

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Religious political confederacies are seeking to make the nation officially Christian and to use public schools for proselyting children.

The Supreme Court is poised to establish religion under the premise of “accommodating religion,” a threat-unmatched at any time in our history.

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