The Church's Great Need

Gideon's Men

The Prophecy of Simeon

Every Wind of Doctrine

The Scourge of Legalism

The Peril of Power

Revival and Reformation, see page 8
Editorial

Ellen White tells us that a revival of godliness is our greatest and our most urgent need. See Selected Messages, book 1, 121.

Inspiration also tells us that there will be a revival of primitive godliness before the outpouring of the latter rain at Pentecost Two. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times." The Great Controversy, 464.

Leaders, pastors, laity, all know and believe that we need revival. Yet differences of opinion remain concerning who needs it. From some of the leadership and pastors we hear that it is the laity who need revival. From liberals we hear that revival means liberalizing the standards of the church even more. True conservatives, however, know we must return to reverence for the worship of the Most High. They know they must once again lift the standards out of the dust into which they have fallen. See Testimonies, vol. 8, 41. They know that some of our doctrines have been compromised and we must reinstate them—the sanctuary message, the three angels' messages, and the nature of Christ—to their rightful place.

God is calling men, women, and young people to cry aloud and spare not to call sin by its right name. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

Listen to our prophet speak to us: "I pen these words of God that those who profess to be His children may not receive the curse pronounced upon Amalek because they have followed the practices of Amalek. If the heathen received this denunciation of their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities, and privileges, but have not manifested the spirit of Christ toward their own brethren? . . .

"Whole conferences are becoming leavened with the same perverted principles. 'For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' Micah 6:12. The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name.

"Just how soon this refining process will begin I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference? . . .

"I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, 'It is time for thee, Lord, to work: for they have made void thy law.' [Psalm 119:126]" Testimonies to Ministers, 372-373.

Before there can be a successful revival and reformation in the Seventh-day Adventist Church God has to have a people who will stand and be counted in a crisis, who are not afraid to attack evil. God had Elijah in the crisis of Baal worship. He had John the Baptist in the darkest hour of the church's history, in Christ's day. He had a fearless Luther in the dark days of apostasy preceding the Reformation.

To say we are not in apostasy now would be to bury our heads in the sand. God says the church is still here because of insubordination. See Evangelism, 696. 'The purging and cleansing will surely pass through every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light.' Testimonies to Ministers, 414. The majority of the Testimonies are a rebuke to church leaders and laity for refusing the direction of the Lord. See Testimonies, vol. 5, 680. To disregard the Testimonies is to reject them; to reject them will finally close our probation.

"Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed! . . .

"God . . . calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that He will speak the words: 'Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.' Matthew 25:23" Prophets and Kings, 142.

Yes, God is calling for revival and reformation. Reformation is consistently living revival, and sanctification is daily living justification through loving and willing obedience to all truth.

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

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A REVIVAL OF true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home will be prepared to exert a healthful influence.

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arise? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be
Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace

another! If this is religion, we do not want it.” And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impatenience, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, con-

The world, the flesh, and the devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity against God; but by His help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out trite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by my spirit, saith the Lord of hosts.” [Zechariah 4:6]

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the Most Holy Place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the Most Holy Place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is
being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls’ salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.” [Isaiah 58:1] The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart?

There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul

Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” [1 Peter 5:8]

Review and Herald, March 22, 1887

We are not to conceal the fact that we are Seventh-day Adventists. The truth may be ashamed of us, because our course of action is not in harmony with its pure principles, but we need never be ashamed of the truth. Testimonies, vol. 6, 81

The creative energy that called the worlds into existence is in the Word of God. This Word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the infinite One. It transforms the nature, and re-creates the soul in the image of God. Education, 126

We have a God whose ear is not closed to our petitions; and if we prove His word, He will honor our faith. He wants us to have all our interests interwoven with His interests, and then He can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon Him; for should He do this, we might take it for granted that we had a right to all the blessings and favors He bestowed upon us. The Seventh-day Adventist Bible Commentary, vol. 2, 1034-1035

The Lord has shown me that some of His children would fear when they see the price of food rising, and they would buy food and lay it by for the time of trouble. Then in a time of need, I saw them go to their food and look at it, and it had bred worms, and was full of living creatures, and not fit for use. Maranatha, 181
NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:4-5]

I am instructed to say that these words are applicable to Seventh-day Adventist Churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to her. She has had abundant opportunity for bearing much fruit. But selfishness has come in, and God says, “I will remove thy candlestick out of his place, except thou repent.”

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God helps His people to make an application of this lesson while there is still time.

Just before His ascension, Christ said to His disciples, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” [Matthew 28:18-20] God’s people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance.

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer up, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?—Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be “not slothful in business; fervent in spirit; serving the Lord.” [Romans 12:11] One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase. 

God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend. 

God loves His church. There are tares mingled with the wheat, but the Lord knows His own. “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Revelation 3:4-6]

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? “If the Lord be God, follow him: but if Baal, then follow him.” [1 Kings 18:21] Christ’s followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral. 

God’s purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes.

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy.

Ellen G. White, Review and Herald, February 25, 1902
Revival and Reformation

If the devil were to have his way there would be no more revivals or reformation. It is Satan's purpose to cause the people of God to be part of the general ruin coming upon the world. To accomplish this purpose he attempts to hinder revival and reformation in the church. See The Great Controversy, 395-396, 464, 593. To understand his strategy we need to study how God has brought revival and reformation in the past.

First of all we look at the time of Gideon. Israel was in a great apostasy. To meet this apostasy God called Gideon the son of Joash. His response to this call was as follows:

1) He attacked the evils of his day—not simply the evils in the world, but more especially the evils in the church. This attack was strong and forcible, showing the great contrast between the commandments of God and the iniquity in the church. “Gideon must declare war upon idolatry before going out to battle with the enemies of his people.” Patriarchs and Prophets, 547

2) The reformers made an appeal for a change. “And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.” Judges 6:31

3) The Holy Spirit used this appeal to effect a change of mind, a change of heart, and a change of character in the nation of Israel. As a result we have the familiar story of the victory of Gideon's 300 men over the hosts of Midian.

Unfortunately, the revival and reformation so well begun did not long endure. Thinking himself called to the priesthood of Israel, Gideon constructed an ephod and a breastplate in imitation of those worn by the high priest, and established an unauthorized system of worship which finally led many to forsake the Lord altogether. “The people were led away from God by the very man who had once overthrown their idolatry.” Ibid., 556

In the reformation of Elijah's day, he followed the same steps of success as did Gideon. However, because of the continued faithfulness of the servant of God, this revival extended farther than did that of Gideon, thus demonstrating additional steps in the development of reformation. Let us quickly trace through them again.

1) [Attack evil] “Indignant, and jealous for the honor of God, he casts back the imputation of Ahab, fearlessly declaring to the king that it is his sins and the sins of his fathers, that have brought upon Israel this terrible calamity. 'I have not troubled Israel,' Elijah boldly asserts, 'but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.'

'Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. 'We will not have this man to reign over us,' is the language of thousands. Luke 19:14. The smooth sermons so often preached make no lasting impression; the trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's Word.'

'There are many professed Christians who, if they should express their
real feelings, would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, 'O generation of vipers, who hath warned you to flee from the wrath to come?' Luke 3:7. Why need he have provoked the anger of Herod by telling Herod that it was unlawful for him to live with his brother's wife? The forerunner of Christ lost his life by his plain speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin?

"So men who should be standing as faithful guardians of God's law have argued, till policy has taken the place of faithfulness, and sin is allowed to go unreproved. When will the voice of faithful rebuke be heard once more in the church?"

"'Thou art the man.' 2 Samuel 12:7. Words as unmistakably plain as these spoken by Nathan to David are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain that their efforts are without fruit until they repent of their own love of approbation and their desire to please men, which leads them to suppress truth.

3) [Agency of the Holy Spirit] The Holy Spirit used this appeal of Elijah to effect a change of mind, resulting in a change of character and a reformation among God's people at that time. We read in Prophets and Kings, 153, "The Lord, he is the God; the Lord, he is the God." [1 Kings 18:39] With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal worship, in contrast with the reasonable service required by the true God, stands fully revealed. The people recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess His name. They are ready now to admit that the God of Elijah is above every idol.

Just as the devil thwarted the revival in Gideon's time by enticing him to depart from God, so he attempted to curtail the work of reformation in Elijah's day by discouraging the prophet. Concerning this Experience Ellen White says, "Much depends on the unceasing activity of those who are true and loyal, and for this reason Satan puts forth every possible effort to thwart the divine purpose to be wrought out through the obedient."

Prophets and Kings, 171

Through the grace of God the devil's plan was defeated, and the reformation continued. Here we find additional steps toward success.

4) The reconsecration and surrender of the people to God was followed by the sending out of teachers who had learned from the reformer. Ellen White, in Prophets and Kings 224, says, "For several years after the call of Elisha, Elijah and Elisha labored together, the younger man daily gaining greater preparedness for his work. Elisha had been God's instrument for the overthrow of gigantic evils. . . . The whole people of Israel had been deeply stirred, and many were returning to the

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God's special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, "Who is on the Lord's side?"

"Those ministers who are men pleasers, who cry, Peace, peace, when God has not spoken peace, might well humble their hearts before God, asking pardon for their insincerity and their lack of moral courage. It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. True love seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, God's ministers will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil." Prophets and Kings, 140-141

2) [Appeal for change] Elijah made an appeal for change. The messenger of the Lord says: "Unashamed, unterrified, the prophet stands before the multitude, fully aware of his commission to execute the divine command. His countenance is lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah, and then upon the multitude, Elijah cries out in clear, trumpetlike tones, 'How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him.' [1 Kings 18:21] . . . "The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. . . . All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not
worship of God. As Elijah's successor, Elisha, by careful, patient instruction, must endeavor to guide Israel in safe paths. His association with Elijah, the greatest prophet since the days of Moses, prepared him for the work that he was soon to take up alone.

5) The way of reform was made a part of the educational system. "The schools of the prophets, established by Samuel, had fallen into decay during the years of Israel's apostasy. Elijah re-established these schools, making provision for young men to gain an education that would lead them to magnify the law and make it honorable. Three of these schools, one at Gilgal, one at Bethel, and one at Jericho, are mentioned in the record. Just before Elijah was taken to heaven, he and Elisha visited these centers of training. The lessons that the prophet of God had given them on former visits, he now repeated. Especially did he instruct them concerning their high privilege of loyally maintaining their allegiance to the God of heaven. He also impressed upon their minds the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven and go forth to work in the ways of the Lord." Ibid., 224-225

6) From the time of the confrontation on Mt. Carmel, and continuing through the special work of the schools of the prophets, Elijah made good use of opportunities to speak directly to the public through meetings, preaching, and teaching.

Again, centuries later, these same principles were developed in the life and history of Martin Luther.

1) [Attack evil] Martin Luther attacked verbally and in writing the evils of his day in the world, but especially those in the church. "He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

"Luther saw the danger of exalting human theories above the Word of God. He fearlessly attacked the speculative infidelity of the schoolmen and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but also pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles." The Great Controversy, 126

"To the reproaches of his enemies who taunted him with the weakness of his cause, Luther answered: 'Who knows if God has not chosen and called me, and if they ought not to fear that, by despising me, they despise God Himself? Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon... God never selected as a prophet either the high priest or any other great personage; but ordinarily He chose low and despised men, even the shepherd Amos. In every age, the saints have had to reprove the great, kings, princes, priests, and wise men, at the peril of their lives... I do not say that I am a prophet; but I say that they ought to fear precisely because I am alone and that they are many. I am sure of this, that the Word of God is with me, and that it is not with them.'" Ibid., 142

2) [Appeal for change] Luther, first of all, by the posing of his ninety-five theses, and later before the Diet of Augsburg, and still later by his defense at the Diet of Worms, made an appeal for doctrines founded only upon the Word of God, and not on the authority of human councils or groups. His appeal for change was based on the evidence of God's Word. Ellen White and from that divine Word which alone is truth? No; I would rather give up my body, my blood, and my life.'

"Again he was urged to submit to the judgment of the emperor, and then he would have nothing to fear. 'I consent,' said he in reply, 'with all my heart, that the emperor, the princes, and even the meanest Christian, should examine and judge my works; but on one condition, that they take the Word of God for their standard. Men have nothing to do but to obey it. Do not offer violence to my conscience, which is bound and chained up with the Holy Scriptures.'

"To another appeal he said: 'I consent to renounce my safe-conduct. I place my person and my life in the emperor's hands, but the Word of God—never!' He stated his willingness to submit to the decision of a general council, but only on condition that the council be required to decide according to the Scriptures. 'In what concerns the Word of God and the faith,' he added, 'every Christian is as good a judge as the pope, though supported by a million councils, can be for him.' Both friends and foes were at last convinced that further effort for reconciliation would be useless." Ibid., 165-166
Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things.

their dependence upon God and are led to trust in themselves. As a result they seek to control the minds and consciences of the people, who are disposed to look to them for guidance instead of looking to the Word of God. The work of reform is often retarded because of this spirit indulged by its supporters. From this danger, God would guard the cause of the Reformation. He desired that work to receive, not the impress of man, but that of God. The eyes of men had been turned to Luther as the expounder of the truth; he was removed [temporarily to the Wartburg] that all eyes might be directed to the eternal Author of truth." Ibid., 169-170

4) [Teachers] During the Reformation, teachers in the form of salesmen scattered the writings of Martin Luther and other Reformers all over Europe. Thus they taught the truth to those who had become convinced of the reform doctrines.

5) [Education] From all over the world students came to Wittenburg to learn of the reform doctrines. Luther and other Reformers used the power of the press to effect a reformation in the church and to spread a knowledge of the abuses in it. These attacks were the reformers. The reformer was accused of being critical, of criticizing established order. The net effect of this charge, however, if one were to obey it and say nothing against established order, would be to make reform impossible.

Concerning this charge, the servant of the Lord says: "Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. 'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' John 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a trouble in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. [A schismatic is a person who causes divisions—one who is accused of being the cause of lack of unity in the church.] Multitudes who are too unbelieving to accept the sure word of prophecy will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the state will so conflict with the law of God that whosoever would obey all the divine precepts must brave reproach and punishment as an evildoer.

"In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier Reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations...

"The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' [2 Corinthians 4:17]...

"Whatever may be their profession, it is only those who are world servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward." Ibid., 458-460, emphasis supplied
THE MIDIANITES were in the land. Streaming in from the eastern wilderness they scattered over the land of Israel, robbing the people of the increase of their land. Israel had become weak and now was being impoverished.

It could have been different. Had the children of Israel maintained their zeal to drive out the idolatrous nations of Canaan as God had directed, their children would not have fallen prey to the temptations of self-indulgence, gratification of appetite and finally into idolatry. Peaceful coexistence was the beginning of compromise. As their children grew up they "mingled with these idolaters, uniting with them in pleasure and in worship, until they seemed to be one with them in spirit and interest." Patriarchs and Prophets, 559; see also pages 543-545. God's power could no longer protect them, for they no longer made Him their defense.

Thus it was that they were overrun by the Midianites for seven years, and the people of Israel were in distress. They began to realize their folly, to give heed to the reproofs from the Lord, and to confess their sins. Spiritual life began to revive. As they returned to the Lord, God raised up a helper for them, Gideon, the son of Joash.

The sons of Joash, although not rulers in Manasseh, or even of a leading family, had distinguished themselves for bravery and integrity. All but Gideon had fallen in the struggles against the Midianites, and Gideon himself had caused his name to be feared by the invaders. See Patriarchs and Prophets, 546. To such a man it was that the angel of the Lord appeared. Their brief discussion teaches what is necessary for victory.

"And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Judges 6:12-14. Gideon's assurance of victory was that God had sent him. "Have not I sent thee?" Very simple, but very profound—the assurance of victory is the commission to go.

"And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." Judges 6:15-16. Gideon was fully aware that he did not hold rank in Israel; he doubted whether one such as he was truly in a position to lead the armies of Israel. But it is exactly such men that the Lord calls to do His bidding, for men who do not rely on their own prowess or position are the very ones whom God can use, simply because they put their dependence on Him. The Lord reassures Gideon, "Surely I will be with thee."

Before the Lord could deliver Israel, however, a blow must be struck at the cause of her weakness. Gideon's first task was to destroy the altar of Baal, which his own father had erected,
A simple test would reveal where the affections of the heart were set.

A simple test would reveal where the affections of the heart were set.
the goats, a female without blemish, for his sin which he hath sinned. . . . And the priest shall make an atonement for him, and it shall be forgiven him." Leviticus 4:27-28, 31. "But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Numbers 15:30

The fit soldiers whom God can use in His army are growing daily in grace. Their delight is in the law of God, and sure that nothing is amiss, for each soul must stand before his Maker and Judge. The object of the day of atonement services is to perfect the character of the believers, because perfected characters are exactly what they need to be victors in the final climactic struggle between the armies of Michael and those of the great usurper. "I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Testimonies, vol. 1, 619

Only those who realize the solemn duties of this day of atonement, and prepare themselves for the conflict ahead will be fit to be numbered among the hosts of the Lord. Thus it was with Gideon and his army. Those who were fearful were the first to leave, but not far behind were the courageous men who were more ready to indulge their own desires than to press on to the battle before them. "The Lord has no place in his work for the indolent and self-indulgent. The men of his choice were the few who would not permit their own wants to delay them in the discharge of duty. The three hundred chosen men not only possessed courage and self-control, but they were also men of faith. They had not defiled themselves with idolatry. God could direct them, and through them he could work deliverance for Israel. Success does not depend upon numbers. God can deliver by few as well as by many. He is honored not so much by the great numbers as by the character of those who serve him." Patriarchs and Prophets, 549-550

Gideon, with his three hundred men, because of their fidelity and trust in God, was used to rout the enemy. As the mighty deliverance became evi-

Israel has become weak because many are honoring the gods of this world in His law they meditate day and night. They hide His Word in their hearts that they might not sin against Him. See Psalms 1:2, 119:11. As their sins become known to them they confess and forsake them, and God breaks the power of the besetting sin and cleanses unrighteousness from their hearts. See Proverbs 28:13; 1 John 1:9; 3:1-10

These lessons we learn from the provisions for the daily rites of atonement, the atonement for sins of ignorance. But there was something special the people were to do on the Day of Atonement. They were to afflict their souls. "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it is that shall not be afflicted in that same day, he shall be cut off from among his people." Leviticus 23:27, 29

The soldier preparing himself for service in the Lord's army during this time of the atonement, while Christ performs His last mediatorial work, faces a very serious task. The duty of this time is to search the soul to make
dent, many who had previously gone back home returned and joined in the utter defeat of Midian. Even so, in the battle before us "many who have strayed from the fold will come back to follow the great Shepherd." Testimonies, vol. 6, 401. While "those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us." Ibid., 400

The Midianites are again in the land. Israel has become weak because many are honoring the gods of this world. "The unbelief, pride, covetousness, and love of the world, which have existed in the hearts of God's professed people, have grieved the sinless angels. As they have seen that grievous and presumptuous sins exist in the hearts of many professed followers of Christ, and that God has been dishonored by their inconsistent, crooked course, they have been caused to weep. And yet those most at fault, those who cause the greatest feebleness in the church and bring a stain upon their holy profession, do not seem to be alarmed or convicted, but seem to feel that they are flourishing in the Lord.

Our youth look to us; they see where our heart loyalties really are

"Many believe that they are on the right foundation, that they have the truth; they rejoice in its clearness and boast of the powerful arguments in proof of the correctness of our position. Such reckon themselves among the chosen, peculiar people of God, yet they experience not His presence and power to save them from yielding to temptation and folly. These profess to know God, yet in works deny Him. How great is their darkness! The love of the world with many, the deceitfulness of riches with others, have choked
the word, and they have become unfruitful.” Testimonies, vol. 2, 125-126

The harvest is taken out of our hands and lost to the enemy. One of the most precious fruits of the harvest is our youth. Our youth look to us; they see where our heart loyalties really are. Some find self-sacrificing, caring role models who make the blessings of Christian commitment appear for what

Does our faith, our trust, keep our feet firm when all the eye can see is ruin ahead?

they are: real, possible, desirable. Many, however, see a profession of religion that is denied by sharp words, by indifference, by compromise with worldly pleasures, business practices, or standards of success. If this is all they see, the enemy tears them from our grasp, and takes them captive—the precious fruit of our bodies led to destruction because the Christianity they saw was not genuine.

We work hard for the ingathering of a precious harvest of souls. It appears that many hear and accept the message of the third angel, and we praise the Lord for every soul who accepts Jesus as his personal Saviour and knows by experience what it means to accept Him as Master. The promised harvest, however, still eludes us. As many over the years have recognized, the population is expanding at a higher rate than the church. It is only by the power of the Spirit working through a purified people that the word of truth can and will conquer. Peter in one day, in one place, with one sermon brought conviction to many hearts, “and the same day there were added unto them about three thousand souls.” Acts 2:41.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening.” The Great Controversy, 611. We labor much now, but the harvest is little. Israel is weak because many of her soldiers serve two masters. See Colporteur Ministry, 49. The enemy swoops across the fields ready for harvest and leaves only a few sheaves ungathered for the reapers to bring home.

The most important harvest of all is the fruit of our own hearts. Where is the fruit of the new birth? Where are our love, our joy, our peace, long-suffering, gentleness, goodness, faith, meekness, self-control? See Galatians 5:22-23. Do we love the unlovely? Does our joy overcome heartache? Does our peace conquer fear? Are we patient, gentle and kind? Does our faith, our trust, keep our feet firm when all the eye can see is ruin ahead? Are we humble enough to learn, and to serve without praise? Do we by the grace of God have control of our lives, or does the sin in our flesh reign at will? Has the enemy robbed us of this fruit also?

Truly, the Midianites are once more in the land. Israel languishes, unable to enjoy the fruits of her labor. The cry goes up, “O Lord, how much longer till You hear and save?” The Lord does hear. He is once more raising an army to deliver Israel. The summons to arms is being sounded forth far and near. All are welcome, all are called. Let us throw down the altars to Baal we have erected in our hearts, breaking down every idol that separates us from God, and offer ourselves a living sacrifice, holy, acceptable unto God. Now is the time to seek the Lord with all the heart, now while we may still put on the full armor of God, while Jesus still mediates. All are welcome, but only the fit will remain. See Early Writings, 269-273. Not one need be absent in the day of battle. You can be there, I can be there. Let us prepare now that we may stand side by side in that great day when the earth is reaped, victorious with the Captain of the armies of Israel, Michael our Prince. [I]
The Prophecy of Simeon

It seemed like any other day in the temple. As Mary and Joseph came to dedicate their baby, the priest looked upon Him as He would upon any other child. He didn’t see or feel that anything unusual was taking place. Spiritual things are spiritually discerned, and he had come to the place where these religious rites were nothing but a dull round of ceremony. But then Simeon enters the room. He is impressed by the whispering of the Spirit of God and begins to utter the most profound revelation: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." Luke 2:34-35. Simeon knew that this very special child would grow into noble manhood and that He would reveal the thoughts of every living soul.

The entire life of Jesus, from the manger to the cross, was a call to self-sacrifice and self-surrender to the will of God. Jesus came to earth with the truth of heaven, and all who were willing to listen to the voice of God were drawn toward Him. But those who cared only about self were really children of the devil. All living souls show on which side they stand by their attitude toward Christ. Thus the words and life of Jesus cut like a sword through the hearts of all to reveal their secret thoughts and purposes toward God.

There has never been a more challenging time in the history of the world than there is now. The winds of strife are about to break forth with great force across the world, and the Lord can use only those men and women who have bold courage to stand for the right though the heavens fall. God is using the sword of trial to reveal to each soul the true thoughts and purposes of his own heart toward God. Any reservations in giving all for the cause of God will only render a person useless in this time of crisis. This mysterious process will be similar to the one which God

Claudia Burrow, housewife and mother of two children, writes from Killeen, Texas
used to help Gideon choose soldiers to
war against the Midianites. No pro-
fessed Christian will escape this trying
process. Rest assured that this sword
“shall pierce through thy own soul also,”
and your own true attitude toward
God will be revealed.

To be sure, God often uses the re-
fining process to show us our defects of
character so that we can remedy those
imperfections and be ready for the
kingdom of God. But there is another
very important process of trial which
God uses to reveal the thoughts of souls
who are, in heart, rebels to His cause, in
order to disconnect these falsehearted
ones from His army. And this process
will become more and more marked as
the day of God approaches. In these
last days there will be a purifying of
God’s people such as never was. We
must not be surprised or discouraged at
the marvelous events which will take
place in our own church. We have been
graciously warned by God through His
prophet that many of our own brethren
will depart from the faith. They have
not received the love of the truth, and
and those who shun the plain practical
truths which expose their errors. The
New Theology provides a way to avoid
conforming the life to the life of Christ
while allowing the conscience to rest
easy. It is the True Witness who shows
the real requirements of God which
will cause the shaking among God’s
people.

In reviewing the story of Gideon
and his army warring against the Mid-
ianites, we can more fully understand
God’s mercy in this shaking process.
God had Gideon tell the soldiers that
whoever had a fearful heart should go
home. If they were unwilling to face
hardship and danger, or if worldly
interests were more important to them
than the work of God, then they would
only prove to be a source of weakness
to the armies of Israel. This seems like
an unnecessary test of bravery since
God had planned to have the soldiers
light torches and blow trumpets in
order to make the Midianites think
vast numbers of Israelites were attacking
them. They hardly needed to
possess much bravery to follow those

All throughout the history of the church,
God has given these strong testing messages
before a crisis in order to reveal the
thoughts of men and to sever from His
church those who are falsehearted souls

God will send them a strong delusion
that they may believe a lie. When the
trials come, we shall see chaff where we
thought before were only floors of rich
wheat. But God has a specific purpose
for this purging which it would be well
to explore so that we will not be sur-
prised or discouraged when it takes
place.

It was the wise man Solomon who
said that there is nothing new under
the sun. The New Theology really isn’t
new at all. There are only two classes
of people among the professed people
of God: those who sincerely want to
conform their lives to the life of Christ,
instructions. But nevertheless God
had a purpose to fulfill. He plainly re-
vealed that He was a God who ac-
cepted only courageous men who
were wholeheartedly in His service.
And when God revealed His char-
acter to men, men then revealed their
characters to God and to others. A
vast number of soldiers turned and
went home. Many of the people who
have allowed the New Theology to
dull their perception of truth and
think it possible to serve God while
serving Mammon, will have their true
thoughts revealed when God sends
them tests calling for bold courage.

Through all this, God had a purpose
of mercy to fulfill, for these false-
hearted professors would only have
proved a source of weakness to Israel
in time of crisis.

But God had yet another sword to
pierce the hearts of the remaining men.
By the simplest means He tested their
characters. They were led down to
the waterside for a drink. Those who hastily
took a drink and went on showed that
their concern was more for God than
for themselves. But the remainder of
the men knelt down and leisurely drank
from the stream. Since it was a time for
strict watchfulness, they proved they
were not to be relied upon in a time of
emergency. They cared more for their
own selfish needs than for the work of
God. One can see that God did not hold
back from revealing what He expected
of these men. It was not a false
pabulum-pushing message that these
soldiers needed to hear at this time.
Even though some left the army, it was
nevertheless God’s love and mercy that
sent this message to them through
Gideon. They could not afford to lose
the lives of all the men through the care-
less selfishness of some.

All throughout the history of the
church, God has given these strong
testing messages before a crisis in
order to reveal the thoughts of men and
to sever from His church those who are falsehearted souls.

As the Lord revealed the true thoughts
of what God expected from them, they
in turn revealed what their true
thoughts were toward God. Many
turned, never to follow Christ again.
It was at that time that Judas had in heart
turned away from Jesus. See The
Desire of Ages, 719

All these incidents in the Bible show
that it is wrong to tone down the mes-
"sage of God for fear of losing church
members. But there is still another mis-
take made by some who soften the mes-
"sage in order to bring members into the
church. The devil had a plan which he used in the early Christian church with much success. He proposed that Christians make concessions by yielding or modifying some features of their faith and by uniting with those who had accepted a part of Christianity, urging that these concessions would be the means of an eventual full conversion of these idolaters. Thus they watered down the reproofs that would cause the insincere to turn away from the true manifestation of the character of Christ. Had they of the truth. Then they will turn out to be the church’s biggest heartache. It will finally be understood that the church has only been furnishing her enemies with all the inside information of how to attack her weaknesses. Jesus had told the people the facts, that they must eat His body and drink His blood, because He knew that had these false disciples not turned away from the truth at that time, they later would have deserted the disciples at the most critical time when He went to the cross. The true disciples

Let the living Word of God shine through in us, the sword revealing the thoughts of men, and the spirit of persecution will be kindled once again

known the real requirements of God, they would never have joined the church. Since the devil had so much success using this method in the past, why shouldn’t he use this same method now, right before the time of crisis that is about to come upon us?

The results of this kind of thinking are yet to be seen in our own church. Many modify our straight truths in order to gain followers to “Christ.” Ellen White sheds light upon what happens when the truth is toned down in order to gain more souls. See The Great Controversy, 45. After Satan succeeded in having these half-converted pagans join the church, he then inspired them to persecute the true Christians. None knew so well how to oppose the true Christian faith as those who had once been its defenders; and these apostate Christians united with their half-pagan companions to direct their warfare against the most essential features of the doctrines of Christ. What will happen is that those who are in the church and turn to the New Theology will apostatize and join with those whom the church has so “lovingly” brought into her borders with her modified version

would have been severely discouraged if they had had that extra burden on their shoulders. And I fear that when the modern true disciples of the Seventh-day Adventist Church are forced to witness the desertion of so many former followers in the time of trouble, much discouragement will be brought upon them that could have been avoided had the method of Christ been used earlier. History will repeat itself, we are told (see The Great Controversy, 358), and those who once were with us whose ideas have been tending toward the world will leave us and become the church’s worst enemies. They will know better than anyone else how to assault the pillars of our faith. They will join with the world in persecuting God’s church.

The sword of which Simeon spoke that seemingly normal routine day in the temple was actually a symbol of the pure character of Christ. In revealing His character to us, our character is revealed to Him. We can individually be living swords for Christ in our own sphere. As we allow God to take away all the impurities in our characters, the character of Christ will shine more and more clearly through us to others. In this way, people can have an opportunity to make a well-informed decision for or against Christ. We can be shining instruments of God lighting the way to the Bridegroom’s home and to the marriage supper of the Lamb. Our message will be that all who see Christ in His true character and receive Him into the heart may have everlasting life. See The Desire of Ages, 388. Preachers can do this by letting the clear and steady rays of light which reveal the character of Jesus shine through in their sermons; and lay members can do this by letting the light of His character shine through in every word and deed.

The servant of the Lord bids us ask ourselves a question very relevant for our time. See The Great Controversy, 48. Paul tells us that “all who live godly in Christ Jesus will suffer persecution.” 2 Timothy 3:12. Why is it, then, that persecution seems to slumber? The reason that the Jews persecuted Jesus was that His pure and holy character, in contrast to their sinful characters, brought out the hatred in their hearts. It is only because of the spirit of compromise with sin that we do not experience the same persecution which the early Christians faced in their day. Let the living Word of God shine through in us, the sword revealing the thoughts of men, and the spirit of persecution will be kindled once again. And may the prophecy of Simeon burn hot within our own hearts!
Manual Training

At the Creation, labor was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the conditions of labor; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall.

The youth should be led to see the true dignity of labor. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation, and in order to fulfill our mission we too must be active.

In our labor we are to be workers together with God. He gives us the earth and its treasures; but we must adapt them to our use and comfort. He causes the trees to grow; but we prepare the timber and build the house. He has hidden in the earth the gold and silver, the iron and coal; but it is only through toil that we can obtain them.

Show that, while God has created and constantly controls all things, He has endowed us with a power not wholly unlike His. To us has been given a degree of control over the forces of nature. As God called forth the earth in its beauty out of chaos, so we can bring order and beauty out of confusion. And though all things are now marred with evil, yet in our completed work we feel a joy akin to His, when, looking on the fair earth, He pronounced it "very good."

As a rule, the exercise most beneficial to the youth will be found in useful employment. The little child finds both diversion and development in play; and his sports should be such as to promote not only physical but mental and spiritual growth. As he gains strength and intelligence, the best recreation will be found in some line of effort that is useful. That which trains the hand to helpfulness, and teaches the young to bear their share of life's burdens, is most effective in promoting the growth of mind and character.

The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical—men and women who can cope with emergencies. They should be taught that the discipline of systematic, well-regulated labor is essential, not only as a safeguard against the vicissitudes of life, but also as an aid to all-around development.

Notwithstanding all that has been said and written concerning the dignity of labor, the feeling prevails that it is degrading. Young men are anxious to become teachers, clerks, merchants, physicians, lawyers, or to occupy some other position that does not require physical toil. Young women shun housework, and seek an education in other lines. These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence. Idleness fosters self-indulgence, and the result is a life empty and barren—a field inviting the growth of every evil. "The earth which drinketh in the rain that cometh upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Hebrews 6:7-8

Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to homemaking.

To the health and happiness of the whole family nothing is more vital than skill and intelligence on the part of the cook. By ill-prepared, unwholesome
For every child the first industrial school should be the home

Since both men and women have a part in homemaking, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and drive a horse, and to use the saw and the hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life.

Let the children and youth learn from the Bible how God has honored the work of the every-day toiler. Let them read of the “sons of the prophets” (2 Kings 6:1-7), students at school, who were building a house for themselves, and for whom a miracle was wrought to save from loss the ax that was borrowed. Let them read of Jesus the carpenter, and Paul the tentmaker, who with the toil of the craftsman linked the highest ministry, human and divine. Let them read of the lad whose five loaves were used by the Saviour in that wonderful miracle for the feeding of the multitude; of Dorcas the seamstress, called back from death, that she might continue to make garments for the poor; of the wise woman described in the Proverbs, who “seeketh wool and flax, and work-eth willingly with her hands”; who “giveth meat to her household, and their task to her maidens”; who “planteth a vineyard, . . . and strengtheneth her arms”; who “stretcheth out her hand to the poor; yea, . . . reacheth forth her hands to the needy”; who “looketh well to the ways of her household, and eateth not the bread of idleness.” Proverbs 31:13, 15, RV; 31:16-17, 20, 27

Of such a one, God says: “She shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.” Proverbs 31:30-31

For every child the first industrial school should be the home. And, so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline.

Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures—covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim, and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggeries [bar]; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor—who can estimate their value to society and to the nation?

As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God’s plan for man to till the earth; that the first man, the ruler of the world, was given a garden to cultivate; and that many of the world’s greatest men, its real nobility, have been tillers of the soil. Show the opportunities in such a life. The wise man says, “The king himself is served by the field.” Ecclesiastes 5:9. Of him who cultivates the soil the Bible declares, “His God doth instruct him to discretion, and doth teach him.” And again, “Whoso keepeth the fig tree shall eat the fruit thereof.” Isaiah 28:26;

An education derived chiefly from books leads to superficial thinking

Proverbs 27:18. He who earns his livelihood by agriculture escapes many temptations and enjoys unnumbered privileges and blessings denied to those whose work lies in the great cities. And in these days of mammoth trusts and
business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil.

In the study of agriculture, let pupils be given not only theory, but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skilful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot in-

Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill.

The physician who has laid a foundation for his professional knowledge by actual service in the sick-room will have a quickness of insight, an all-round knowledge, and an ability in emergencies to render needed service—all essential qualifications, which only a practical training can so fully impart.

The minister, the missionary, the teacher, will find their influence with the people greatly increased when it is manifest that they possess the knowledge and skill required for the practical duties of everyday life. And often the success, perhaps the very life, of the missionary, depends on his knowledge of practical things. The ability to prepare food, to deal with accidents and emergencies, to treat disease, to build a house, or a church if need be—often these make all the difference between success and failure in his lifework.

In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness.

Let the youth be impressed with the thought that education is not to teach them how to escape life’s disagreeable tasks and heavy burdens; that its pur-

pose is to lighten the work by teaching better methods and higher aims. Teach them that life’s true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world’s work, and lending a helpful hand to those weaker or more ignorant.

One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not

**Those who recognize science in the humblest work will see in it nobility and beauty**

influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

Thus also our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings, whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life if they could be directed in skilful, diligent labor in the tilling of the soil.

The benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking.

from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time, and to make every move count. They should not only be taught the best methods, but also be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labor. It will lighten the lot of the hard toiler, and will ennoble even the humblest occupation. He who regards work as mere drudgery, and settles down to it with self-complacent ignorance, making no effort to improve, will find it indeed a burden. But those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency.

A youth so trained, whatever his calling in life, so long as it is honest, will make his position one of usefulness and honor.

*Education, 214-222*
Work-Study Schools

While visiting with an academy principal, we asked about the work program available to the students at his school. We were shocked when he said, “Our program is too rich for the students to work very much.” What did he mean—too rich! Probably he meant that the music, academic, and sports programs do not allow time for the students to get into a meaningful work program.

The students at that academy are being cheated out of the very thing that they need to help them develop a feeling of self-worth and the guidance for utilizing their time on a worthwhile project. “At the creation, labor was appointed as a blessing. It meant development, power, happiness... Yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God’s great plan for our recovery from the Fall.” Education, 214. How could a program be rich and not include a good work-study program?

George came to us from a broken home. Mom and Dad had been in church work, but something happened and everything, including home, seemed to be falling apart. He was an adopted child, and now he was losing even that security. George was frustrated, angry, having trouble with school and social relations, and he knew nothing about work.

George worked in the welding shop doing a great deal of grinding, generally trying to do as little as possible. One day he said he wanted to learn to weld, but we were reluctant to give him that responsibility. Finally, however, we agreed to let him, and little by little George began to do excellent work.

During his sophomore year, George lived in our home with five other boys. As he developed his work skills, his grades improved, his room was so immaculately kept that one could not find a piece of lint on the floor, and his social skills developed also. In the past eleven years that we have been involved with academies and academy young people, we have seen the same experience take place in the life of one young person after another.

God has been good to Seventh-day Adventists.
The book Education has come to mean much to us. It is simple to read, easy to apply, and the results are tremendous. The chapter “Manual Training” is a masterpiece. We are not writing as theoreticians; we are writing from practical experience at an academy. We can see all around us the benefits of doing what God says to do in the work-study area.

The Lord has said to train up a child in the way he should go and when he is old he will not depart from it. That text is applied in different ways, but one of its main applications has to do with training young people to learn a skill. The Lord says when we rise, when we lie down, when walking by the way, we should be teaching our children.

Much of what is taught just for the mind will be forgotten, but those things we learn in connection with both the mind and the hand will be with us forever.

Let us think about our school experience. If we have been out of school for a few years, can we still do algebra and geometry, reproduce the periodic table, diagram a sentence, remember many of the dates we learned in history? Most of what we learn is soon forgotten if it is not being used regularly.

What about the head-hand learning? Can we still type even when away

Elder Jim L. Hiner Sr., an evangelist for many years, is the founder and principal of Oklahoma Academy
from the typewriter for long periods of time? Do we still remember how to play the piano? How about how riding a bicycle?

In the summertime during my academy years we worked for an Adventist blacksmith. We made machinery and did much repair work on farm machines. It was necessary to learn to weld, run a cutting torch, work with all kinds of related equipment.

Twenty-five years later, I had an opportunity to check on my long-term work skills. After having conducted a hundred series of evangelistic meetings, I went to an academy as business manager. I took off my suit, put on jeans and leather gloves, and went to work running what became a very successful welding business. All of the skills I had learned as a teen-ager came back in a matter of days.

At Oklahoma Academy every student works four hours a day, six days a week. We run a factory where we make hand trucks for one of the largest retailers in the United States. When we bought the business, the most the adult workers could weld was fifty hand trucks in eight hours, but generally they welded only forty. Our students have welded as many as eighty in four hours, but generally weld fifty to seventy every four hours. Four supervisors work with thirty-one students in two shifts. The students run the shotblaster, bending machines, break presses, and overhead presses. They do all of the welding, as well as grinding and painting cars. Final assembly and packaging are also student responsibilities. Teenagers can be taught to do anything an adult can do, and generally can improve on it. Come and see.

We run a day-care center that is having far-reaching influences on the lives of families. We have been told by the state inspector that we have the best day care in the state. Public school teachers are suggesting that parents send their children to us because of the changes they have seen in the lives of the little ones attending. We also have a vegetable farm, a bakery, a store, and right now are developing a literature evangelism program.

If the work program is so easy, why is it so hard? you ask.

1. Schools are generally run by educators, and not by practical businessmen. Educators often know very little about business and nothing about industries.

2. Who wants to be bothered? A work-study program requires a great deal of planning and supervision. It is much easier to run an academic program than a work program, because almost everyone on a campus is geared to the academic program, and everyone else is considered a second-class citizen and excess baggage. We must confess, however, that it is much easier to find teachers than it is to find quality people to run the industries and work in them. We praise the Lord He has sent both to us.

3. If we run a good work program, then our academic program must suffer. Wrong! We still find time for all of the math and science. English students still take English and speak all four years. There is plenty of time for typing, home economics, Bible, choir, band, piano, canoe trips, camping trips, Bible conference, outreach, and much more. Some are afraid we are keeping the young people too busy with work and activities. Nonsense! We are helping them to discover just what their potential really is. God has a plan for our youth that is fantastic. Nothing else can be as enriched as His plan.

Upon graduation at Oklahoma Academy, graduates receive two certificates from the school. One is the graduation certificate that is generally filed and never looked at except as one reminisces. The really useful certificate is the vocational certificate (see copy).

The one shown here is a copy of the actual certificate given to Balinda Woods. On it are listed the number of hours of actual experience working in that department, the skills learned and the classes taken to enhance those skills. One look at this certificate shows that here is a worker that any businessman could use. She is ready to go to work. Don't call her, though, because she is on her way to college and then back to join our staff.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." 2 Chronicles 7:14

1This chapter, "Manual Training," appears as an article in this month's issue.
Every Wind of Doctrine

The Seventh-Day Adventist Church now stands at the crossroads. Two roads are presented before her. The sign posts are in place and clearly visible. Both claim to point to heaven and eternal life, but tragically they point in opposite directions. The church stands watching, confused as to which road to take. Many are moved by the direction of the majority, and so follow the majority in the broad way—the well-worn path so beautifully decorated with bright lights and attractions of the world: television, the wedding ring, jewelry, the theatre, a nonvegetarian diet, and the cares of this life.

Many have looked down the other road, the narrow winding path, and found it almost deserted. Hardly anybody travels that road, they are told, just the fanatics. The critical and divisive take that road, and so the majority have taken the broad road which leads, not to eternal life, but to destruction.

But Jesus gave His signpost 2000 years ago. He nailed it to His cross, and placed it where every man, woman, and child could read it clearly and not be deceived. It is inscribed with His own human blood. Look at it now: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13-14

No fanatics or liberals are there. Many entered this road, but decided that the way was difficult. The climbing was precarious and dangerous and so they came back to the crossroads, believing they had made a mistake. They choose the broad way and enter upon the way in which the world beckons and bribes. They now believe they are enjoying life. They have lovely homes, professions, job security, children, grandchildren, and retirement which now occupies first priority in their lives. Yes, eternity is somewhere at the end of this road they believe, but that will happen some day, possibly when they are 80 or 90 or after they are gone. Then will come the resurrection, and they will be raised at the Second Coming. But listen to Jesus speak to us, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:21-23

Yes, many will be startled in the judgment to find to their everlasting sorrow that the broad way, with its liberality, television, theatres, jewelry, and easy living, has been a death march. It was beautifully disguised by the father of lies. But they finally face the City of God from the outside, watching God's saints upon the wall. A millennium passes, and they are lost for eternity—what a tragedy!

The broad way, the liberal path that so many people are traveling today is the reason that God's prophet wrote that the majority will reject us and join the ranks of the enemy. See Testimonies, vol. 5, 136. She saw whole companies rejecting the narrow way, and tribes from the world taking their place. See Testimonies, vol. 8, 41. She saw very few Seventh-day Adventists who would accept the rugged trail leading up the mountains of adversity and persecution. See Testimonies, vol. 1, 608-609; vol. 5, 10, 50

In Testimonies, vol. 2, 594-597, she saw a small company traveling up a mountain in horse-drawn wagons. Soon the path became too narrow for the wagons, and the company had to con-
tinue on horseback. Then the horses had to be left, and the people began on foot. Soon even their shoes had to be discarded by the wayside. Finally small cords appeared, and some of the company questioned, "What holds the cord?" Only those who by faith took hold of the cords went across to the Promised Land. In a parallel account in A Word to the Little Flock, 14, Ellen White says that right up until the time that the voice of God was heard, there were people falling off the narrow path to destruction. This puts the close of probation and the coming of Jesus very close together.

The shaking time is on, and it is taking a heavy toll on God's people. Liberality has caused our church standards to trail in the dust, and those who try to hold them up are charged with being divisive and the "troublers of Israel."

The shaking will sweep out those who are lukewarm, liberal, and unfaithful in the small details of their Christian life and will sweep in thousands from the Babylon churches who have sought after righteousness.

Who knows whether God will not give you up to the deceptions you love?

"Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither cold nor hot. They hear the words of Christ, but do them not. If they remain in this state, He will reject them with abhorrence. Many of those who have had great light, great opportunities, and every spiritual advantage praise Christ and the world with the same breath. They bow themselves before God and mammon. They make merry with the children of the world, and yet claim to be blessed with the children of God. They wish to have Christ as their Saviour, but will not bear the cross and wear His yoke. May the Lord have mercy upon you; for if you go on in this way, nothing but evil can be prophesied concerning you.

"The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, 'Peace, peace,' when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesymgs among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.

"When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace. Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them....

"Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices.

"It will require courage and independence to rise above the religious standard of the Christian world. They do not follow the Saviour's example of self-denial; they make no sacrifice; they are constantly seeking to evade the cross which Christ declares to be the token of discipleship.

"What can I say to arouse our people? I tell you not a few ministers who stand before the people to explain the Scriptures are defiled. Their hearts are corrupt, their hands unclean. Yet many are crying, 'Peace, peace'; and the workers of iniquity are not alarmed. The Lord's hand is not shortened that He cannot save, nor His ear heavy that He cannot hear; but it is our sins that have separated us from God." Testimonies, vol. 5, 76-79

It makes every difference what material is used in the character building

Listen now to God's bottom line, His last appeal. "It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. 'The fire shall try every man's work of what sort it is.' As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. "The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever." The Seventh-day Adventist Bible Commentary, vol. 6, 1087-1088

The church now faces the great decision. We all stand at the crossroads, leaders, pastors, and laity alike; which road will we choose?
The Scourge of Legalism

Colin D. Standish and Russel R. Standish

In spite of the clear Catholic roots of the New Theology, it was common in the 1970s to refer to the Seventh-day Adventist message as Romanish and papal. It was confidently claimed that to link justification and sanctification together in the gospel was to deny the Protestant Reformation and to establish Catholic principles within the Seventh-day Adventist Church.

It is true that the Catholic Church taught that the gospel centered upon both justification and sanctification, whereas reformational Protestantism was built primarily upon a gospel of justification alone. The accusations leveled against the Seventh-day Adventist message were based upon the deliberations at the Council of Trent. The Council of Trent, 1545-1563, was convened in a desperate effort to counter the Protestant Reformation. Over the 18-year period of the council, the bishops discussed many subjects, but few more vigorously than the issue of whether the gospel consisted of justification alone. Eventually, by a majority vote, the bishops decided to uphold the view that the gospel consisted of both justification and sanctification.

Many articulate supporters of the New Theology presented this evidence as proof positive that those who hold to fundamental Seventh-day Adventist concepts placed themselves in the Catholic tradition rather than the Protestant tradition. To many uninformed hearers this argument proved to be convincing evidence in support of the New Theology. What was never revealed was the bottom line of the findings of the bishops at the Council of Trent. Their concept of sanctification was altogether different from the concept of biblical sanctification. It was totally works-oriented. To the Roman Catholic bishops, the issue of sanctification was the issue of the seven "sacred" sacraments: Mass, Holy Orders, Marriage, Baptism, Penance, Confirmation and Final Unction. The decision of the bishops was the ultimate statement of a works gospel, a sanctification built upon sacramentalism.

This concept was exactly the legalism of the Jews condemned by Christ. It is the belief that works can merit salvation. Commenting on this Ellen White said, "Priests and rulers became fixed in a rut of ceremonialism. They were satisfied with a legal religion, and it was impossible for them to give to others the living truths of heaven." The Acts of the Apostles, 15

"A legal religion has been thought quite the correct religion for this time. But it is a mistake... A cold legal religion can never lead souls to Christ; for it is a loveless, Christless religion.... The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice—all proclaim to the world a testimony that the doer of these things can make himself righteous." Selected Messages, book 1, 388

The Seventh-day Adventist Church has strongly disavowed this legalistic concept of salvation. "It is impossible for us, of ourselves, to escape from the pit of sin into which we are sunken. Our hearts are evil, and we cannot change them.... Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God and holiness." Steps to Christ, 18

In the light of these and many other statements it is plain that the Seventh-day Adventist Church has an entirely different concept of sanctification. The sanctification understood by faithful Seventh-day Adventists contains not one whit of legalism or merit of human worth. It is built upon a sanctification that is a gift from God through the sacrifice of Jesus Christ. Seventh-day Adventists constantly support the clearest testimony of Scripture that links justification and sanctification indivisibly together in the gospel. In so doing they deny the ceremonialism and the sacramentalism of the Jews and the Catholic Church. True sanctification is by faith just as surely as justification is by faith. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them..."
which are sanctified by faith that is in me,” Acts 26:18, emphasis added

Not only are both justification and sanctification by faith, but they are both merited through the sacrifice of Jesus.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Ephesians 5:25-27

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Hebrews 13:12

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Hebrews 10:10

Perceptive investigation of the New Theology demonstrates that it has been established upon a legalistic concept of sanctification.

Unlike the biblical concept which proclaims the fact that sanctification is by faith, the New Theology has accepted a works-oriented definition of sanctification built upon man’s best efforts to respond to Christ’s justifying grace. It is because of this that those who understand the power of the gospel to both justify and sanctify are misrepresented as believing that the gospel is faith plus works. Therefore faithful Seventh-day Adventists are erroneously referred to as legalists and perfectionists. Indeed, a clear understanding of the gospel shows that grace is provided for all by the salvation acts of Jesus.

In summary it might be said that there are those who believe the gospel is justification by faith and sanctification by works. This belief was epidemic in Christ’s day and later in the Roman Catholic Church. It has also been widespread amongst many Protestants, including Seventh-day Adventists. Such is Satan’s counterfeit.

The New Theology creates a second system of error by rejecting sanctification as part of the gospel. Because the holders of this view accept the Catholic view of sanctification as involving man’s efforts, they feel correctly that this has no place in the gospel. But rather should these folk reject the unscriptural Catholic view of sanctification and espouse Christ’s call to live a holy life, which is entirely possible in His power and by His merits.

Finally there are those who believe the Bible testimony that the gospel is justification and sanctification by faith. This was the unswerving testimony of Ellen White throughout her ministry. This is the glorious gospel of the three angels’ messages which God has asked us to proclaim to the world.

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We cannot keep the law of God unless we have the faith of Jesus

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It is important to acknowledge that many Seventh-day Adventists have truly been imprisoned by legalism. The testimony of Sister White is specific in indicating that the unity of the law and the gospel had not been frequently preached. We had preached the law so strongly that we had well nigh lost sight of Jesus—the One who alone provides the power for victorious living. Sister White also concluded that we had not preached the commandments of God and the faith of Jesus with equal force. It was as if we had proclaimed the law of God with a loud voice, but the faith of Jesus in a whisper.

While it was understandable that these earnest preachers of the early Seventh-day Adventist Church had expended much effort proclaiming the binding nature of the law, for it had been neglected by mainstream Protestants, it was tragic that the faith of Jesus had not been given equal emphasis. We cannot keep the law of God unless we have the faith of Jesus.

Certainly legalism has not been confined to the pre-1888 era. It has been, and will continue to be, a constant threat to the remnant church.

Only a focusing upon Jesus Christ and a full surrender to Him can avoid this fatal error. The problem of the legalist is that he can never keep the law, for he has not appropriated the only power by which he can keep the law. Thus the legalist is of all men most miserable. Daily he faces the desire and acknowledgment that he must keep the law to be saved. Yet his honest evaluation leads him to realize his constant failures. This defeat is the ground of frustration, neuroticism, helplessness and hopelessness. Thus constantly we must uphold the matchless love and power of Christ before our people.

It is evident that the New Theology attempted to redress the spiritual cancer of legalism. But its solution was as eternally destructive as was legalism itself. There was one difference, however. Those who saw the New Theology emphasis upon relational Christianity, (i.e., it’s not my performance that counts but my relationship to Jesus Christ), emphasized the love, but said little about the power. Focusing on a justification alone gospel, they accepted a deadly concept that God’s people will continue to sin until Jesus returns. The adherents of the New Theology, however, do not share the helpless frustration of the legalist and indeed live in a euphoria of salvation when in reality they are destruction bound. Because of this delusion, they may be in an even more perilous state then the legalist, who in honesty must acknowledge his failure to be ready to meet Jesus.

The gospel of Christ allows neither the barrenness of legalism nor the powerlessness of the New Theology. It encompasses both the forgiveness and the spiritual restoration of man into the image of his Creator. Like inseparable Siamese twins it binds together the law and the gospel; the commandments of God and the faith of Jesus; truth and love; justification and sanctification.

This was the message of 1888 that would have led to the pouring out of the latter rain, the giving of the loud cry and the return of Jesus to take home His faithful children. It is the message that, if we accept it, will bring in everlasting righteousness in our lifetime.  

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IN THE AGE of nuclear reactors and their attendant hazards, it takes very little reflection to realize that power, in and of itself, cannot be considered beneficial. We recognize this fact in our day-to-day familiarity with electricity. Few of us would want to do without it, but we know as well that we must be guarded lest we feel the sting of its wrath when we violate the rules of safety.

The industrialized age, with its extensive use of mechanical, electrical, solar, chemical, and nuclear power abounds with such illustrations. But the general principle is far from new. The peril of power goes all the way back to the inception of sin, for—above and beyond all other forms—spiritual power is pre-eminent. Yet, though the principle is older than mankind, perhaps the clearest inspired commentary on it is of quite recent origin. And in this centennial year of the Minneapolis General Conference, it would be well for us to examine the evidence and instruction left on record to guide us in the proper uses of power. Though often overlooked in our examinations of the 1888 issue, the lessons are well worth learning. They are, in fact, essential.

In no other context did Ellen White deal so fully with the question of power and authority in the church as she did in the context of Minneapolis and its dreary aftermath. For more than a decade, circumstances forced the subject into her thoughts time and again as she penned letter after letter to her brethren at Battle Creek. The church she loved was suffering from misguided management. She could not refrain from speaking out.

As so often happens, the problem did not make its first appearance in full bloom. Developed over several years, it crept into the church, point by point persuading men to accept as proper that which could only work their ruin. And though it was certainly never his intention, it began very largely with the mistaken ideas of one man. “I cannot be pleased with your spirit, Brother Butler; it is not Christlike. . . . Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work have turned your mind into wrong channels.”

Thrust into the leadership vacuum created by James White's retirement and early death, George Butler did his best to serve his Master. Perplexing questions arose on every side as the work rapidly expanded. Someone had to answer them, and his brethren seemed willing that he should do so (after all, you don't get in trouble following directions from the top). But too many overlooked the fact that though Elder Butler was General Conference president, he wasn't “the top.” And he himself failed to see that his brethren needed the experience of seeking wisdom from the Lord for themselves. The result followed on the heels of the cause.

“Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God is left exposed to the temptations and assaults of the enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God a target for his fiery darts, and will ply him with his fiercest temptations. Though at first the brother may be reluctant to take so great a responsibility as that of being a counselor to his brethren, if he does do it, he will finally encourage the very dependence that he once lamented, and he will come to feel grievied if matters are not brought to his attention.”

Though with the advantage of hindsight you may see the error of Elder Butler's course, be charitable in your evaluation of the man. The Lord saw the same error, infinitely more clearly, and yet He continued to plead with His servant until—years later—Ellen White could say of him, “If I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus.” We have no interest to judge any man, but we must learn the lessons of past experience.

Notice again how Ellen White attributes the development of wrong practices, not to devious design, but to a lack of clear thought and to false premises.

Men in responsible positions “tried to take all branches of the work upon themselves, fearing others would not prove as efficient. Their wills have therefore controlled in everything. . . . The work has been bound about, no form from design, but from not discerning the necessity of a different order of things to meet the demands for the
time. This is largely due to the feeling of Elder Butler that position gave unlimited authority. Greater responsibilities were pressed upon him and accepted than one person could carry; and the consequence was the demoralized condition of affairs, notwithstanding he may have done the very best he himself could do under the circumstances.4

And so it was that a twofold error — on the part of leadership and workers alike — led to a "demoralized condition" within the church. Something must be done. We might have chosen lightning from heaven, or perhaps the sudden removal by way of a heart attack of the one deemed to be the problem. God saw fit to do something different.

"Now, it has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and to trust to man, and be educated to expect help from man. For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines.5

We have too often thought of righteousness by faith as some sort of abstract, intangible piece of "theology." Without denying that theology is involved, please note that the message of A.T. Jones and E.J. Waggoner was given for a specific purpose, to counteract a specific problem. Time after time this link is made in Ellen White's letters.

"God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another, and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of Christianity is 'Christ our Righteousness.' Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their mind; for if this method of indirect influence is kept up, souls can not be impressed and directed by the great I AM. They will, on the other hand, have their experience blended with another, and will be kept under a moral restraint, which allows no freedom of action or of choice.6

There were two great difficulties in all of this. The first is the obvious loss of active, soul-saving labor from those a system has on those doing the directing.

"Elder Butler thought that everybody must yield to him. He came to think that he must command everything. This destroyed his brain power. He was only a finite instrument. He could not impart what he had not received."9

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Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them

who may be overlooked or unappreciated.

"Men will never develop wisdom in management, either in business matters or in spiritual things, if they are educated to depend upon other men's brains to think and plan for them."7

"The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon His people, because they think that the work must be done and the blessing must come in a certain way they have marked out, and they will not recognize that which comes in any other way. 'We are laborers together with God.' Copy the ways of the Lord Jesus. He was a perfect character.

"May the Lord place this matter before you as it is. God works, not as men plan, nor as men wish, but 'in a mysterious way, His wonders to perform.' Why treat God's ways as worthless, because they do not coincide with our private ideas? God has appointed channels of light, but these are not necessarily through the minds of any particular man or set of men. When all shall take their appointed places in God's work, and not allow others to mold them at will, then one great advance will have been made toward letting the light shine upon the world.8

The second great problem, and one that is often ignored, is the effect such "Men have placed [Elder Butler] where God should be placed, and by so doing, have ruined their own religious experience and have also ruined Elder Butler, and the church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God."10

"If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark."11

This problem was of such magnitude a century ago that the prophet of God wrote page after page of counsel. Space does not permit the inclusion of more than a fraction of this material, but all who have access to the Ellen G. White 1888 Materials are encouraged to take the time to read in context the references listed at the end of the footnotes. For those not having these books, we give here a small selection of the most pertinent references.

"God's servants are not to be treated as the servants of the Conference, to be bound and released at their pleasure."12

"If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from

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being circulated everywhere. With this object he leads men to feel that it is their privilege to control the consciences of their fellow men according to their perverted ideas. They dismiss the Holy Spirit from their counsels, and then, under the power and name of the General Conference, they invent regulations through which they compel men to be ruled by their own ideas and not by the Holy Spirit.

"The plans to obtain control of human minds and ability are as strange fire, which is an offence to God."13

"Leave God a chance to do something for those who love Him, and do not impose upon them rules and regulations, which, if followed, will leave them destitute of the grace of God as were the hills of Gilboa, without dew or rain. Your very many resolutions need to be reduced to one third their number, and great care should be taken as to what resolutions are framed."14

"Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. . . . He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you."15

"When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ.

"Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm."16

"God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptations. Satan's methods tend to one end, to make men the slaves of men."17

"The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers, and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. 'All ye are brethren.' [Matthew 23:8] This disposition to lord it over God's heritage will cause a reaction unless these men change their course."22

Clearly, this practice of cultivating a dependence upon men is far outside the boundaries of Christianity. Yet these counsels raise questions as well. What is the place of leadership? Are leaders to be only passive, exerting no strong influence on the work?

Certainly not! The appointed leaders of God's church are placed under sacred trust to guard the work of the Lord. The problem comes only when responsible men, as men did a century ago, cling to false ideas of what belongs to their position.

"There are men whose character and life testify to the fact that they are false prophets and deceivers. These we are not to hear or tolerate. But those whom God is using are under His control, and he has not appointed men with human, shortsighted judgment to criticize and condemn, to pass judgment and reject their work, because every idea does not coincide with that which they suppose to be truth."23

"There is need of an education in regard to the rights and duties of men in authority who have lorded it over God's heritage. When a man is placed in a position of trust, who knows not

The devil will do all in his power to support church leaders in apostasy; shouldn't the church stand intelligently and wholeheartedly to support them in doing right?

"The time will come when it will be the duty of Christ's ambassadors to declare God's will in plain terms, to let men know that they are God's workmen to be led and taught of God, and that they must carry out their elevated mission as He shall dictate. Religious liberty means more to us as a people than many take it to mean."18

"Dependence upon men, who make manifest that they are not in vital connection with God, but are moved by their own feelings, will end in placing us under another leader than Jesus Christ. The reasoning in which they indulge is not according to truth and equity.

"There are men holding responsible positions, and many think that they would prove traitors to the cause and work of God, should they intimate that these men were in the wrong."19

"The great sin which has been entering the ranks of Seventh-day Adventists is the sin of exalting man, and placing him where God should be. This was demonstrated at Minneapolis."20

"Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. . . . Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life."21
what kind of spirit he should exercise in dealing with human minds, he needs to learn the very first principles as to his authority over his fellow men. Right principles must be brought into the heart, and wrought into the warp and woof of character.\(^\text{24}\)

What are these "first principles" which need to be mastered? Surely there must be some guidelines! Indeed, there are.

"The effort to manage others, which is made by those who cannot manage themselves, is one of the greatest fallacies that could exist. Let those who love to rule begin the work where it should have begun years ago; let them rule themselves, and show that they are in subordination to God's rule, that they have been converted at heart. Then they will at least not make their fellow men groan under the  

sacrificing yoke of their restrictive policy. Then there will be fewer prayers sent up to Heaven in anguish of heart because of their selfish oppression."\(^\text{25}\)

That's the answer. "Show that they are in subordination to God's rule." When a man does that, his leadership problems are largely solved. His service will be valued for all it is worth by those who have the same goal of loyal service to God. The confusion which surrounds so many would-be leaders will vanish. True, such a man may lose the support of the halfhearted and uncovered, but since when was that a detriment to anyone wholly dedicated to God's work?

Leaders are to be strong, to speak decidedly, to stand for the clearly revealed truths of God's word. They are not to attempt to produce an outward conformity of action by controlling the convictions, consciences, and minds of their brethren, but to fearlessly declare the truth, and let God's Word and Spirit carry the battle. Again, from a century ago we find the illustration.

"From the beginning of his work as president of the General Conference, Elder Olson's policy has been a mistake. Instead of upholding that which he knew to be according to the law of God, instead of standing firmly as a faithful guardian for those holy trusts which would keep the great heart of the work pure, at any apparent expense or financial loss, he has tried to occupy a position on both sides.\(^\text{26}\)

Leadership is no easy task. Well has the Lord advised us to pray for those who bear important responsibilities in His work. Beset by temptations on every side, they need the heartfelt prayers and support of all God's people. The devil will do all in his power to support them in apostasy; shouldn't the church stand intelligently and wholeheartedly to support them in doing right? \(\square\)

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1\textit{Ellen G. White 1888 Materials}, 89
2\textit{Review and Herald}, August 14, 1894 (emphasis supplied)
3\textit{Letter 77, 1902 (Manuscript Release 133, 6)}
4\textit{Ellen G. White 1888 Materials}, 110-111
5\textit{Ibid., 1338; also in Testimonies to Ministers, 93}
6\textit{Ellen G. White 1888 Materials}, 112
7\textit{Ibid., 1613}
8\textit{Ibid., 113}
9\textit{Battle Creek Letters, 25}
10\textit{Ellen G. White 1888 Materials}, 966
11\textit{Ibid., 951}
12\textit{Ibid., 1402}
13\textit{Ibid., 1527-1528}
14\textit{Ibid., 115}
15\textit{Ibid., 836}
16\textit{Ibid., 930}
17\textit{Ibid., 1435}
18\textit{Ibid., 1372}
19\textit{Ibid., 1370}
20\textit{Ibid., 1619}
21\textit{Ibid., 1525-1526}
22\textit{Ibid., 1445}
23\textit{Ibid., 1604}
24\textit{Ibid., 1528}
25\textit{Ibid.}
26\textit{Ibid., 1578}


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**Bulletin Board**

**Two New Academies**

More and more we find concerned parents asking for counsel as to the education of their academy-age children. There are a number of schools working in this line, and we appreciate every effort to follow the guidelines given us of the Lord in this important area.

We have been especially pleased with the success of Oklahoma Academy in training young people to serve the Lord, but this one school falls far short of filling the need. We foresee a rapid growth in the number of these smaller schools, working closely to the counsels on education.

Ouachita Hills Academy of Amity, Arkansas, is opening its doors for the first time this fall. They will be offering Christ-centered college preparatory and vocational education, and they are now accepting student applications. Registration is August 21.

The staff includes a registered dietitian, so students with allergies may be assured of a proper diet.

Applications for staff positions are also being accepted, present needs include: construction supervisor, math and science teacher, and Bible worker.

There is also a need for volunteers in the school's building program and other areas of development. If interested in applying, either as a student or for a staff position, or if you wish to offer your assistance as a volunteer, write or call Harriet Clark, Ouachita Hills Academy, P.O. Box 35, Amity, AR 71921, (501) 342-5267.

In the Pacific Northwest another group is considering the establishment of an academy program in co-operation with Oklahoma Academy. We believe there is a need for this kind of institution in the Northwest, but it is the availability of personnel and the interest of the people that decides such matters. If interested in this possibility, please write to Hope International for more information.

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