The Value of the Word

The Sabbath Test

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How Could It Be?

The True Ideal for Our Youth, see page 8
The straight testimony, then, is to alert the Laodiceans to their diagnosis and disease, which unless treated will cause them to be spewed out of God's mouth—lost for eternity.

"But the message of the True Witness reveals the fact that a terrible deception is upon our people, which makes it necessary to come to them with warnings, to break their spiritual slumber, and arouse them to decided action. Testimonies, vol. 3, 254"

"There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are the foolish virgins." Review and Herald, August 19, 1890

"The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth." Ellen G. White 1888 Materials, 1459

"The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God." Christ's Object Lessons, 411

The foolish virgins are represented as Laodiceans. They know not that their spiritual indifference is preparing them for destruction, and not for eternal life. The straight testimony then must be given to alert the church to its dangerous position, and most of the messages found in the Testimonies to the Church are the straight testimony.

Again the voice of God comes to His church: "The dangers coming upon us are continually increasing. It is high time that we put on the whole armor of God, and work earnestly to keep Satan from gaining any further advantage. Angels of God that excel in strength are waiting for us to call them to our aid, that our faith may not be eclipsed by the fierceness of the conflict. Renewed energy is now needed. Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven.

"At this time the Laodicean message is to be given to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, unting effort. Remember that Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish." Special Testimonies, Series B, No. 2, 14

"The Laodicean message must be given with earnestness and power, as a message from heaven. If it be ignored, the Lord will certainly cast away from Him those whose spiritual condition is so objectionable. Christ declares that pretentious piety is nauseating to Him. To the ones so full of self-sufficiency He says, 'I know thy works, that thou art neither cold nor hot.' Their works are opposed to the holy principles of God's Word." Ibid., 20

The straight testimony does not tell us how good we are; it tells us what is wrong with us. The tragedy of the church through the ages is that it has been in rebellion against correction. "I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns..."
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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Hope International is a special ministry intended to assist in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
The Sabbath Test

EVERY SEVENTH-DAY Adventist knows that the final test for the people who live to see Christ come in glory is the Sunday-law test. It is as if we are facing a final examination in a university course. Our whole standing depends on our right performance as we come before the examiner. But the test we are facing in this real-life drama is different in some important ways. First, there is to be only one question. And second, we already know exactly what that question is to be. We have been told in great detail what will be asked and how to give an acceptable answer.

It sounds easy, doesn’t it? But though we have been given such careful instruction that it seems nobody could fail, we are warned that most who expect to pass will be utterly disappointed, and failure in this so soon-to-come scenario means eternal failure. There is no second chance, no possible way to restudy the material and try the test again in an effort to improve our score and finally succeed.

We understand clearly that everything is at stake. Eternal ruin or eternal bliss hangs in the balance. Which will it be? Something of such tremendous consequences requires our diligent inquiry. Will we keep the Sabbath and receive the seal of God? Or will we worship on Sunday, desecrate the Sabbath, and receive the mark of the beast?

From each Seventh-day Adventist heart thunders the decision in favor of the Sabbath. All of us have long ago irrevocably made up our minds on this point.

But how can we be sure? The consequences are too grave to allow for error. We remember that Peter also spoke with the greatest of assurance, and yet signally failed. Matthew 26:34. And still, it seems so clear-cut. Isn’t solidly planting our feet and setting our jaw all we really have to do to be safe?

No, there are other factors. For instance, what if we become deceived and fail to recognize the right time to plant our feet and set our jaw? Suppose the moment passes and finds us, though honestly planning to make the right choice, paralyzed and unsure? Will our honesty save us in the coming crisis? No, because in the crisis ahead we will not be condemned for honestly believing a lie, but for not believing the truth. We will be judged because we have not made the necessary effort to find out what truth is. Patriarchs and Prophets, 55. Since ignorance does not excuse us for a mistake in this test, it is of special importance that we know well as much as has been revealed to us about this coming all-important test.

One of the factors we should carefully take into account is that many times in the past it has been Satan’s policy to focus attention on one particular point of a question until all feel secure and perfectly safe, believing they have entire knowledge of the whole issue, while in reality he is working all the while to confuse and deceive in little thought-of, unexpected aspects of the question. For this reason, it is wise for us to expect surprises as we work our way through this final crisis, especially since we are told in Testimonies, vol. 6, 17, that “Not all in regard to this matter [the mark of the beast] is yet understood, nor will it be understood until the unrolling of the scroll.” This statement indicates that there is need for continuing re-evaluation of any feeling of complacency in our attitude, a need for humble watchfulness and just cause for earnest study and caution.

In our watchfulness we should be aware of the way Satan has worked in the past to change Sabbathkeepers into Sundaykeepers, and be rigidly on guard to detect any similar tactics he may employ today in an effort to deceive us as Seventh-day Adventists and persuade us as he persuaded the early Christians to desecrate the Sabbath. By easy steps will he lead us to lessen our high regard.

Frances Craw, a retired Bible-worker and part-time literature evangelist, writes from Eatonville, Washington.
for the Sabbath, thus making less prominent in our minds the important distinction between true and false worship? At last will we be led to endorse Sunday, disregard the Sabbath, and receive the mark?

These are the very methods Satan used in the early centuries to change Sabbathkeepers to Sundaykeepers. Working through Rome, he began by getting those in church authority to enjoin something that God had not forbidden. It looked innocent enough at the start, but this course finally ended in forbidding what God had explicitly enjoined. The Great Controversy, 289-290

What were the steps taken? First, Sunday was made a festival day in honor of the resurrection, with no attached sacredness whatsoever. Gradually, however, though the Sabbath was still kept sacred, Sunday took on little by little some elements of worship. With each church council that met over the centuries the sacredness of the Sabbath was pressed a little lower, and Sunday sacredness was correspondingly more elevated, until eventually the true Sabbath was entirely ignored, and reverence for Sunday was enforced by law. Finally Sabbathkeepers were cursed. The Great Controversy, 578, 53

Are we preparing ourselves to eventually go along with the majority in forbidding that which God has explicitly enjoined in the fourth commandment?

This history holds a warning for us. Is there any evidence among us today of a softening attitude toward resistance to Sundaykeeping? Are we holding the distinction between the false and the true Sabbath as evident as we did at the beginning of Adventism? What about the growing tendency among some that regular Seventh-day Adventist Sunday morning worship services are a good way to attract the world to our church? It is true that in times when we are restricted by law from ordinary work on Sunday, we are counseled to hold Bible services on that day as an evangelistic thrust (Testimonies, vol. 9, 232-236), but

in many current instances does the practice we see developing go beyond this instruction? Does it in reality indicate a dulling of our convictions about the distinctive importance of the third angel’s warning? Could it be that we are thus being conditioned for deception and error at the crucial moment?

And what about our growing involvement in community Easter Sunrise worship services? Do we recognize in this kind of participation any similarities to the way compromises developed in the early Christian church? In these sunrise services, is there a danger that we may indeed be leaving in the minds of many a connotation of at least a measure of sacredness? Do we recognize the direction these compromises are tending? And by involvement in these activities which God has not actually forbidden, are we preparing ourselves to eventually go along with the majority in forbidding that which God has explicitly enjoined in the fourth commandment? Should we be crying out against these practices, as we are admonished to do in Testimonies, vol. 3, 281, lest they imperceptibly prepare us to receive the mark?

In our effort at discernment it is important to know well what has been re-

But laws will eventually be enacted which cannot be satisfied by such peaceful means. Herein may lie one of Satan’s most deceptive snares. Are we preparing ourselves to recognize what actually constitutes beast worship? Will we recognize when it is right to accommodate our activities to the law, and when to take a decisive stand?

Just how the wording of these later laws carrying the death decrees will differ from the earlier Sunday laws of course awaits the unrolling of the scroll, but we must be alert and prepared to recognize a time when the human enactments to worship on Sunday will be to choose to honor and obey man rather than God, and this we must not even appear to do. Note carefully such references as The Great Controversy, 604 and Testimonies, vol. 1, 353-354.

The story of the three Hebrews on the plain of Dura is an illustration of how we are to respond at this time. There was nothing inherently wrong with kneeling in prayer on the plain of Dura, but when kneeling there at the command of the heathen king indicated worship of the golden image, it was decidedly wrong, and the Hebrew worthies faced death rather than comply with the law. In the same way, there will be a time when it will be wrong for us to worship on Sunday at the command of an apostate religion. To do so will irrevocably bring upon us the dreaded mark of the beast.

It is important to be forewarned of these coming events when we can expect Satan to hurl at us every deception he has contrived in 6000 years of diligent practice. It is right to be on our guard continually, weighing the direction of every decision, especially decisions involving a compromising attitude toward what we know will be our final test—the sacred observance of the Sabbath. These are no trilling issues. On our clear thinking and moves now depends not only our standing in the imminent judgment, but much more important, depends also the honor of God’s standing in the whole Great Controversy.

A related issue, no less fraught with the danger for confusion, is, Whose responsibility is it to recognize the issues? Can we rely on others to alert us to danger when the crisis breaks? Shall we rely on pastors or even conference officials or trusted spiritual friends to advise us of what are the right moves to
make in the impending conflict? What if those to whom we are looking become confused and lose their way? For instance, what if some Seventh-day Adventist ministers in whom we have had great confidence begin to urge the practical necessity for keeping the first day of the week? Will we blindly follow their counsel? Are we acquainted with the specific warnings concerning this very occurrence? See Review and Herald, March 18, 1884.

We have much counsel about depending on others. We are told plainly that God has a controversy with any who follow this course. We are admonished again and again never to make flesh our arm. Testimonies to Ministers, 375-376, 380, 385-386.

This point is extremely important. Whether we bow to the decrees of the beast image or put our confidence in the advice of people we respect and honor, we are trusting in man, and God has a controversy with us when we follow this course. When we look to man, any man, to tell us what God's will is and what to do in matters of conscience, we are most assuredly following the identical principle which establishes the beast. Look-an all-inclusive test? What constitutes Sabbathkeeping? How am I passing the Sabbath test right now? Is it going to church on the seventh day that makes me a Sabbathkeeper? If I am not truly a Sabbathkeeper now, will facing the death decrees suddenly make me a Sabbathkeeper?

It is clear that if a person does not believe and accept the Scripture record of God's creative ability to bring all things into existence, he could not be a true Sabbathkeeper, because the Sabbath is a sign of believing just that. But the Sabbath also commemorates another kind of creation, the creation of a new heart. This creation is included in the complete fulfillment of the new covenant promise. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jeremiah 31:33. See The Great Controversy, 484-485. The new-covenant promise will be finally demonstrated in God's people in the last generation, those who "keep the commandments of God and the faith of Sabbathkeeping and overcoming all sin. It is not possible to believe one and not accept the other. True Sabbathkeeping is the outward evidence of inward sanctification. Sabbathkeeping itself is a means of sanctification. Evangelism, 289-290. All that we do constitutes a sacrifice we offer to the Lord. In contrast to Cain, Abel is a type of those who endeavor to follow the Lord's directions strictly, finding their highest pleasure in doing right because it is right, for the Lord's sake. When we lose sight of this high purpose, the Sabbath loses its significance to us and we can expect nothing but failure when we face the final test.

When we lose sight of the real meaning of the Sabbath, it is easy for us to fall into the same mind-set used by the Jews, who, after murdering Jesus, thought it important to hurry home to keep the Sabbath. James 2:10 shows us how utterly futile such reasoning is. If we break the law in any point, we break all, and so of course, we are also Sabbathbreakers, no matter how many external rites we perform on that day. And Sabbathbreakers will not pass the final test.

The severe nature of the test that will come in connection with obedience to God's law should enable us to see how very crucial it is to train ourselves in right Sabbath observance before the test arrives. Our attitude toward carefulness in Sabbath observance now is easily recognized to be the very best indication of how we will fare in the final test.

However, although keeping the law, including the Sabbath, is a legal matter, the law can never be kept by the power of legal reasoning. True Sabbathkeeping is a matter of the heart—a sign of intimate love and fellowship with our Creator and Re-creator. We look beyond the coming Sabbath-Sunday test to the moment we will walk and talk face to face with the One into whose fellowship the Sabbath has brought us—the One whom we have grown to love above everyone and everything in our lives.

An indicator of the degree to which we are prepared for the final Sabbath test is to look at our degree of excitement in anticipation of Jesus' second coming. How eager are we for the moment to arrive when nothing will ever separate us from the One we love above all else? We can answer this question by examining the kind of eagerness we experience week by week as we anticipate the Sabbath. What is our attitude toward the coming of the Sabbath hours? Do we wish they would delay a little while so that we can finish something, or that we can have a little more time to do what we want to do?

If one denies the fact that God's great creative power can work in his heart and cleanse him from all sin, then he has denied a most basic reason for Sabbath observance.
All through the week, do we have the Sabbath in mind, preparing for its sacred hours? *Child Guidance*, 527. And how well do we guard the edges of the Sabbath? Our performance in this matter is evidence in spite of ourselves of our present attitude toward Christ and His second coming, and an accurate indication of our preparedness for the final test.

The thoroughness of our personal preparations for the Sabbath is a type of our preparation for Christ's coming. As our preparations to meet Jesus at His second coming must be complete before He comes, so our preparations for the Sabbath must be finished before the Sabbath begins. How do we measure up? Have we done everything that can possibly be done on the six working days, so as not to rob God of a moment of His time? *Testimonies*, vol. 2, 702-703. As we should be ready and waiting for Jesus' return, we must manage our Sabbath preparations in a way to be ready and waiting for the Sabbath in advance of its arrival. "Before the setting of the sun let the members of the family assemble to read God's Word, to sing and pray." Ibid., vol. 6, 356

Do we place a guard upon ourselves, our acts and our words, lest we rob God by appropriating to our own use the time which is strictly the Lord's? God requires not only that we refrain from physical labor upon the Sabbath, but also that the mind be disciplined to dwell upon sacred themes. Discussion of worldly affairs and light and trifling conversation is speaking our own words and brings us into bondage and condemnation. Ibid. See also vol. 2, 703-705.

Do we make sure all clothing is in readiness and that all cooking is done? Have baths been taken? Are all secular papers put out of sight? *Testimonies*, vol. 6, 355-356. At the beginning of the Sabbath do we sometimes find little tasks undone we meant to do and have inadvertently neglected? They should remain undone until the Sabbath is past. This course might help us to make more careful preparations in the future. *Patriarchs and Prophets*, 296, *Signs of the Times*, May 20, 1886

At the Second Coming we must be clothed in Christ's righteousness, and there is also instruction for us about the clothing we wear on the Sabbath. Since our outward appearance is frequently an index to the mind, we should be careful what signs we display for the world to judge our faith. *Messages to Young People*, 346-347. When we come before God on the Sabbath, we should have a special care to appear in a manner which shows respect to the Creator. Are we clean in person, neat and orderly in dress (*Testimonies*, vol. 1, 275), or do we enter the presence of God in the common clothing worn during the week? We are instructed to provide ourselves with a special Sabbath suit to wear when attending services in God's house. Although we should not conform to worldly fashions, we are to be neat and trim, though without adornment. Ibid., vol. 6, 355

All of the instruction we have been given by the Lord having to do with Sabbathkeeping and Sabbath preparation is of greatest importance and should be considered with most earnest care. But one aspect needs special attention. This is the preparation of our hearts in readiness for the Sabbath blessing. All differences between ourselves and others must be resolved and put away by careful soul searching and a sincere humiliation of ourselves to God and to one another. But our God who is powerful enough to speak the worlds into existence is powerful enough to give us the new heart such humbling requires. We must search for this renewal with our whole soul, clinging to the foot of the cross until we receive the blessing we crave from the Lord. God will furnish us with an adequate portion of healing love and forgiveness for all who have unjustly treated us. All bitterness and wrath and malice God will give us power to expel. We will confess our faults to one another, and pray for one another until we find the healing we have been promised in James 5:16. What peace and joy await us when we allow ourselves to take hold of the marvellous rest that "remaineth to the people of God"! Hebrews 4:9; *Testimonies*, vol. 6, 356

The great God of the universe has taken notice of our dullness, and in His eagerness to alleviate our perplexities and give us who are living in this last generation every benefit to insure our joy and success, has sent us a modern-day prophet to spell out in twentieth-century hard-to misunderstand terms just how we can come into the beautiful enjoyment, rest, and healing from sin the Sabbath is meant to supply. Our Designer and Advocate is now ministering in the Most Holy Place in the sanctuary, offering to us in a way never before extended to any group of people the reality of the new-covenant promise so that we, by understanding the true meaning of the Sabbath, can display before the universe an entire generation "without spot or wrinkle or any such thing." Jesus longs for us to accept this most necessary and beautiful gift He provides, in order that we may find contentment and safety in our experience just where we are, and the only avenue through the maze of confusion that is even now already beginning to burst upon us as we enter the coming storm. With what trembling gratitude we receive His instruction, and how quickly and thoroughly we move to obey!

In summary, we all know we are each facing an imminent test terrible in its consequences. This test involves Sabbathkeeping — whether we love and trust God enough to faithfully keep, in just the way He has instructed, the commandment which is central to His whole kingdom, or whether we will become confused, falter, and be eternally lost. Knowing that in order to keep the commandment holy we ourselves must be holy (*The Desire of Ages*, 283), how diligently we should move to apply faith and effort to this end!
The True Ideal for Our Youth

By a misconception of the true nature and object of education many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of right principles is neglected in an effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage.

It is right for the youth to feel that they must reach the highest development of their natural powers. We would not restrict the education to which God has set no limit. But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a stepping-stone to the accomplishment of the highest purposes, it is worthless.

The necessity of establishing Christian schools is urged upon me very strongly. In the schools of today many things are taught that are a hindrance rather than a blessing. Schools are needed where the Word of God is made the basis of education. Satan is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity.

In many of the schools and colleges of today, the conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained, while the impression is distinctly made that if these learned men are correct, the Bible cannot be. The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is as he meant it should be. He nourishes every seed of doubt that is sown in young hearts, and soon a plentiful harvest of infidelity is reaped.

We cannot afford to allow the minds of our youth to be thus leavened; for it is on these youth we must depend to carry forward the work of the future. We desire for them something more than the opportunity for education in the sciences. The science of true education is the truth, which is to be so deeply impressed on the soul that it cannot be obliterated by the error that everywhere abounds.

The Word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth
the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student—all may here find lessons of priceless worth.

But above all else, the Word of God sets forth the plan of salvation, shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of His Word, to put forth aggressive efforts against evil.

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a co-worker with Christ.

If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God.

Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students—the school of Christ. From this school the students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher are constantly gaining more wisdom and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity.

Infinite Wisdom sets before us the great lessons of life—the lessons of duty and happiness.

Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for His glory; and in this employment is found its purest, noblest, happiest exercise. The principles of Heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine.

Parents are not to allow their children to slip out of their grasp into the hands of unbelievers.

To many who place their children in our schools strong temptations will come because they desire them to secure what the world regards as the most essential education. But what constitutes the most essential education, unless it be the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring.

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education? They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in place of the truths that God has committed to men through His ministers and prophets and apostles.

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children intrusted to them. In no case are they to let any line of business so absorb mind and time

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Reformation or Rebellion?

WHAT A BLESSING to behold such a beautiful scene! I believe that if we have been drawn closer to the God of love this weekend, we have achieved the first and most timely thrust of this campmeeting. Let me say, A blessed Sabbath to you all. Can you imagine another holy Sabbath and sacred day that God has given to us, a day of rest and of communion and of fellowship and of spiritual growth? I pray that everyone of us will have that double portion of His blessing that He has offered and promised to all who keep this day holy. But how many more Sabbaths on this planet before we are redeemed into the kingdom? As I look over the congregation I see boys and girls, even infants, that have kept but a few Sabbaths. I see young adults, youth, middle-aged, and others who are reaching the latter part of their life's earthly journey. Some here no doubt have kept the Sabbath 70 or 80 or more years. But what a privilege it's going to be in eternity to share every Sabbath with our Lord and Saviour Jesus Christ! Dear brothers and sisters, that time is not far away.

I am going to start with a number of questions I feel compelled to ask tonight, and I want you to be alert and to answer them honestly by a show of hands or failure to raise your hand. The first is very simple: How many of you here are members of God's Seventh-day Adventist Church? I want the cameras to see this show of hands. Get them up as high as you can.

I want another show of hands, and I want you to listen carefully. Of those who have once been members of the Seventh-day Adventist Church, but have decided to voluntarily remove their membership from the church, may I see your hands? I can't see a one. I have asked these two questions because Satan has put around fallacious rumors.

Sadly, one such is that the ministry of Hope International and many of the other independent ministries are in the business of taking men and women out of the Seventh-day Adventist Church. That somehow in a subtle way, we are drawing men and women away from this wonderful church, this God-ordained church, this church God has said is the apple of His eye. May God preserve us from ever doing anything like that!

I have another question: How many of you have ever heard any of us who are preaching here at this camp meeting, either publicly or privately encourage you to leave the Seventh-day Adventist Church? Not a hand has gone up. Praise God!

I have a fourth question: How many of you have heard preachers during

From a sermon given at Hope International camp meeting by Colin Standish, president of Hartland Institute
these camp meetings say that this is God’s remnant church and that we must stand by it and support it and that while the sinners in Zion will be shaken out, the saints are going to remain faithful to God, to His Word, and to His church? Praise the Lord for this show of hands! I think every hand is raised.

We face an awesome situation, dear brethren and sisters. Every year, literally thousands are leaving God’s remnant church. Most of them, I fear, never again to walk in the path of righteousness. And the Lord is raising up all over this world men and women. We have a burden somehow to bring before these people the glorious message of His truth and His righteousness. I want the world to know, God’s church to know, I want the leaders of God’s church to know, that here we are preaching the great Reformation message that God has for this last time. God is calling every one of us here to be reformers and not rebels. And that is the theme of my sermon tonight.

Turn with me to the book of the prophet Isaiah, to that familiar fifty-eighth chapter, a Seventh-day Adventist shall raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

I challenge you tonight to be a repairer of the breach, to build up God’s church, to establish the brethren and sisters in your church in every way you can in the glorious, saving truth of the gospel of Jesus Christ. I suggest to you tonight the reason that large numbers are leaving the Seventh-day Adventist Church today is not due to the faithful witnesses scattered around this world, crying aloud and sparing not, who are bringing men and women closer and closer to Jesus Christ. But men and women are leaving this church because so often are they hearing nothing that challenges them in this great final moment of earth’s history. They are hearing a message that has no significance; it is irrelevant. But I tell you when this message is preached, there is something to electrify you.

Soul are leaving this church because all around us there is rebellion. Before I say something about that let me first give an example of a thrilling incident that happened two years ago and so I wrote him a letter in which I explained that I too saw the terrible attacks of Satan upon this church. I explained that we should not be surprised, because the servant of the Lord has made it so clear that at the end of time apostasy is going to increase, but God is still going to redeem His saints. And then I made a plea to him to reconsider that decision. I had no response to my letter and I had forgotten all about the incident until two and a half weeks ago a letter came from this man. His name meant nothing to me; I’d forgotten the incident until he reminded me that he had written to me two years before. I found the letter in the file and the response that I had given, and it revived the memories of the situation. In his last letter he said, “You will be thrilled to know that my wife and my daughter and I are now back in the Seventh-day Adventist Church.”

And he said it had been largely a result of the ministries of Amazing Facts, Hope International, and Hartland Institute. I suddenly recognized the value of God’s faithful people giving the message and not covering up and throwing a cloak over the existing evil within our church. I want to tell you, brethren, when we present the truth in a positive way, admitting that there are problems, we encourage our people, because they are not blind. You don’t have to be a minister to see the problems within the ranks of God’s church. But the people need to have hope that God is still working among His people and is still calling them out, and that He is able to save all who come unto Him.

In Selected Messages, book 2, 58, Ellen White says that rebellion and apostasy are in the very air we breathe. We shall be affected by it, unless we by faith hang our helpless souls upon Christ. That is the 1888 message, the faith of Jesus. We image to be overwhelmed by the apostasy and rebellion in the air unless we hang our helpless souls upon Jesus Christ by faith. If men are so easily misled, how will they stand when Satan shall personify Christ and work miracles? The deceptions today are nothing compared with what they are going to be in the final moments of history. Ellen White has this to say about this August. I wrote a letter to a brother in Virginia. He had written to me, telling me how much he appreciated the Sabbath School Comments that Hartland Institute puts out. But then he went on to say, “Recently my wife and my daughter and I asked that our names be removed from the rolls of the Seventh-day Adventist Church.” He felt that the situation was such that he no longer could keep his membership in his church.

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The Schools of the Prophets

WHEREVER IN Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by Heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. At their settlement in Canaan “they did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them.” Their heart was not right with God, “neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away. . . For he remembered that they were but flesh; a wind that passeth away, and cometh not again.” Psalms 106:34-36; 78:37-39. Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

To meet this growing evil, God provided other agencies as an aid to parents in the work of education. From the earliest times, prophets had been recognized as teachers divinely appointed. In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those, who though not so directly inspired, were divinely called to instruct the people in the works and ways of God. For the training of such a class of teachers, Samuel, by the Lord's direction, established the schools of the prophets.

These schools were intended to serve as a barrier against the widespread corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. To this end, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. As they studied the Word and the works of God, His life-giving power quickened the energies of mind and soul, and the students received wisdom from above. The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety. In Samuel's day there were two of these schools—one at Ramah, the home of the prophet, and the other at Kirjathjearim. In later times others were established. The pupils of these schools sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade.
Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor.

In both the school and the home much of the teaching was oral; but the youth also learned to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry. In the records of sacred history were traced the footsteps of Jehovah. The great truths set forth by the types in the service of the sanctuary were brought to view, and faith grasped the central object of all that system—the Lamb of God, that was to take away the sin of the world. A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellect brought forth from the treasurehouse of God things new and old, and

Desire for political power and self-aggrandizement led to alliance with heathen nations

the Spirit of God was manifested in prophecy and sacred song.

These schools proved to be one of the means most effective in promoting that righteousness which “exalteth a nation.” Proverbs 14:34. In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.

The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The Word of God was his Instructor. “Through thy precepts,” he said, “I get understanding.” “I have inclined mine heart to perform thy statutes.” Psalm 119:104, 112. It was this that caused the Lord to pronounce David, when in his youth He called him to the throne, “a man after mine own heart.” Acts 13:22

In the early life of Solomon also are seen the results of God's method of education. Solomon in his youth made David's choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave him not only that which he sought, but that also for which he had not sought—both riches and honor. The power of his understanding, the extent of his knowledge, the glory of his reign, became the wonder of the world.

In the reigns of David and Solomon, Israel reached the height of her greatness. The promise given to Abraham and repeated through Moses was fulfilled: “If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you.” Deuteronomy 11:22-25

But in the midst of prosperity lurked danger. The sin of David's later years, though sincerely repented of and sorely punished, emboldened the people in transgression of God's commandments. And Solomon's life, after a morning of so great promise, was darkened with apostasy. Desire for political power and self-aggrandizement led to alliance with heathen nations. The silver of Tarshish and the gold of Ophir were procured by the sacrifice of integrity, the betrayal of sacred trusts. Association with idolaters, marriage with heathen wives, corrupted his faith. The barriers that God had erected for the safety of His people were thus broken down, and Solomon gave himself up to the worship of false gods. On the summit of the Mount of Olives, confronting the temple of Jehovah, were erected gigantic images and altars for the service of heathen deities. As he cast off his allegiance to God, Solomon lost the mastery of himself. His fine sensibilities became blunted. The conscientious, considerate spirit of his early reign was changed. Pride, ambition, prodigality,

In the rejection of the ways of God for the ways of men, the downfall of Israel began

and indulgence bore fruit in cruelty and exaction. He who had been a just, compassionate, and God-fearing ruler, became tyrannical and oppressive. He who at the dedication of the temple had prayed for his people that their hearts might be undividedly given to the Lord, became their seducer. Solomon dishonored himself, dishonored Israel, and dishonored God.

The nation, of which he had been the pride, followed his leading. Though he afterward repented, his repentance did not prevent the fruition of the evil he had sown. The discipline and training that God appointed for Israel would cause them, in all their ways of life, to differ from the people of other nations. This peculiarity, which should have been regarded as a special privilege and blessing, was to them unwelcome. The simplicity and self-restraint essential to the highest development they sought to exchange for the pomp and self-indulgence of heathen peoples. To be “like all the nations” (1 Samuel 8:5) was their ambition. God's plan of education was set aside, His authority disowned.

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey
to the very nations whose practices they had chosen to follow.

As a nation the children of Israel failed of receiving the benefits that God desired to give them. They did not appreciate His purpose or co-operate in its execution. But though individuals and peoples may thus separate themselves from Him, His purpose for those who trust Him is unchanged. “Whatever God doeth, it shall be for ever.” Ecclesiastes 3:14

While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God’s work in all time is the same. The Teacher is the same. God’s character and His plan are the same. With Him “is no variableness, neither shadow of turning.” James 1:17

The experiences of Israel were recorded for our instruction. “All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator’s plan.

Success in education depends on fidelity in carrying out the Creator’s plan

Adherence to the principles of God’s Word will bring as great blessings to us as it would have brought to the Hebrew people.  

Education, 45-50

Errata: Page 10 of the September 1988 issue of Our Firm Foundation incorrectly quoted the book Seventh-day Adventists Believe. The book reads as follows: “The avalanche of temptations could sway His allegiance to God.” In addition, the correct reference is page 49, rather than 46 as was given.

Letters to the Editor

Every issue of Our Firm Foundation gets better and better and I don’t know how that can be, for every issue we have is most excellent.

The Lord really opened up the way for you to present the truth about Helmut Ott’s book Perfect in Christ. We had been praying the Lord would show you what to do about this, and when we saw how He worked it out, we just got busy and thanked and thanked Him.

Brother Bresnahan has done it again! We praise God that His talent is being used for God’s glory. That sketch of Jesus on the front cover of the May issue is a sermon by itself.

— DW, Oregon

I am a married student in College with two children, and am in my second year of theology. As a student I have a very weak financial standing and therefore cannot purchase books and literature that will be vital in my ministry. I am very concerned about the erroneous theories that are creeping into the church very quickly even in ______.

A few months ago we had discussions in class concerning the heavenly sanctuary. The majority of the class—including our teacher—accept that there is no literal sanctuary in heaven, despite the many quotations from the Spirit of Prophecy.

Please, I know that these truths mean so much to us as Seventh-day Adventists, but I don’t have the materials to alert my fellow classmates of these dangers. I believe that if the truth for this time does not stand up, many of our brethren will be misled by these erroneous theories.

Please, I would like to request if you could help me with anything, books or literature that would help me and other loyal Seventh-day Adventists to maintain Adventism in ______.

— LM, overseas

Thank you so much for your magazine. It is a blessing and spiritual meat to my soul. You say it like it is, and I commend you for your courage. We do not need sweet sermons; we need the truth and a preparation for the coming of the Lord.

Please keep the magazine going regardless of opposition you may have. Feed the lambs. God bless you for your courage to say it straight out.
— FL, Florida

Your magazine comes to our local church. Thank you for it. As head elder I read it and use it to instruct this small church.

— AT, Missouri

In the past couple of weeks I have been blessed with a little time to pick up Our Firm Foundation and have been able to read some past issues thoroughly. Amid the daily trials of life, Hope International sends rays of light which are greatly appreciated. Especially appreciate the timely articles on the sanctuary.

— BB, California

I am so glad to receive your publication and tapes. It is helping a lot. I made a few tapes in Japanese to give to Japanese people. Quotations of Ellen White’s writing in your tape helps me to study by myself and to include those in my tapes too.

— MN, Mississippi

Thanks for the excellent articles appearing in each issue, especially the recent articles on the New Theology by the Standish brothers. These articles provided enlightening information and are helping me to better understand the roots and spread of this theology.

— Pastor
Food for Thought

Those who have charge of our institutions and our schools should guard themselves diligently, lest by their words and sentiments they lead the students into false paths. Those who teach the Bible in our churches and in our schools are not at liberty to unite in making apparent their prejudices for or against political men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth some who will thus be stirred up to express their sentiments and political preferences, so that division will be brought into the church.

The Lord would have His people bury political questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the Word of God. We cannot with safety vote for political parties; for we do not know whom we are voting for. We cannot with safety take part in any political schemes. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath. The first day of the week is not a day to be revered.

It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day, and violate the law of God by trampling upon His Sabbath. The people of God are not to vote to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office.

We are not to compromise principle by yielding to the opinions and prejudices which we may have encouraged before we united with God's commandment-keeping people. We have enlisted in the army of the Lord, and we are not to fight on the enemy's side, but on the side of Christ, where we can be a united whole, in sentiment, in action, in spirit, in fellowship. Those who are Christians indeed will be branches of the true vine, and will bear the same fruit as the vine. They will act in harmony, in Christian fellowship. They will not wear political badges, but the badge of Christ.

What are we to do, then? Let political questions alone. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" [2 Corinthians 6:14-15] What can there be in common between these parties? There can be no fellowship, no communion. The word fellowship means participation, partnership. God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ. What communion can there be between light and darkness, truth and unrighteousness?—None whatever. Light represents righteousness; darkness, error, sin, unrighteousness. Christians have come out of darkness into the light. They have put on Christ, and they wear the badge of truth and obedience. They are governed by the elevated and holy principles which Christ expressed in His life. But the world is governed by principles of dishonesty and injustice.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:1-6] Two parties are here brought to view, and it is shown that there can be no union between them.

Those teachers in the church or in the school who distinguish themselves by their zeal in politics, should be relieved of their work and responsibilities without delay; for the Lord will not co-operate with them. The tithe should not be used to pay any one for speculating on political questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on political questions, should be converted by a belief in the truth, or give up his work. His influence must tell as a laborer together with God in winning souls to Christ, or his credentials must be taken from him. If he does not change, he will do harm, and only harm.

In the name of the Lord I would say to the teachers in our schools, Attend to your appointed work. You are not called upon by God to engage in politics. "All ye are brethren," Christ declares, "and as one you are to stand under the banner of Prince Emmanuel." [2 Corinthians 6:14-15]

Fundamentals of Christian Education, 475-477; also found in Gospel Workers, 391-393
The Value of the Word

The History of the church through the ages has been one of tragedy with a few bright spots of revival and reformation scattered through its historical pages.

We look at the days of the Exodus—the church wandering in a wilderness as a result of their rebellion at Kadesh-Barnea. We look back at Daniel’s day with the church in captivity. And then there was the tragedy of Jeremiah, God’s weeping prophet. We see his soul anguish for the church, his God-directed rebukes and warnings. Rejected by his church, he finds himself stuck in the mire of an abandoned well, up to his armpits in slime. He prays for the church and its leaders. God portrays the condition of the church in that day:

“For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall there-in: for I will bring evil upon them, even the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.” Jeremiah 23:10-14

We find Isaiah the prophet of the Lord has a similar problem. Scripture portrays the tragedy of that day:

“This is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.” Isaiah 30:9-10

In 2 Chronicles 36:15-16 we read of the sad story of the church in the days of Jehoiakim and Zedekiah, these leaders of the church who apostatized and led the church into Baal worship:

“And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.”

The days of Christ were no exception. We find the church in the worst apostasy, the darkest hour of its history to that time:

“In the parable of the vineyard it was the husbandmen whom Christ pronounced guilty. It was they who had refused to return to their lord the fruit of his ground. In the Jewish nation it was the priests and teachers who, by misleading the people, had robbed God of the service which He claimed. It was they who turned the nation away from Christ.

“The law of God unmixed with human tradition was presented by Christ as the great standard of obedience. This aroused the enmity of the rabbis. They had set human teaching above God’s Word, and had turned the people away from His precepts. They would not give up their man-made commandments in order to obey the requirements of the Word of God.
They would not, for the truth's sake, sacrifice the pride of reason and the praise of men. When Christ came, presenting to the nation the claims of God, the priests and elders denied His right to interpose between them and the people. They would not accept His rebukes and warnings, and they set themselves to turn the people against Him and to compass His destruction.

"For the rejection of Christ, with the results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders.

"In our day are not the same influences at work? Of the husbandmen of the Lord's vineyard are not many following in the steps of the Jewish leaders?" Christ's Object Lessons, 304-305

"The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to enthrust to others the privileges they had abused and the work they had slighted. God's glory must be revealed, His Word established. Christ's kingdom must be set up in the world. The salvation of God must be made known.

Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people." Jeremiah 36:1-7

**Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded**

in the cities of the wilderness; and the disciples were called to do the work that the Jewish leaders had failed to do." The Acts of the Apostles, 16

In the thirty-sixth chapter of Jeremiah is the record of the burning of Jeremiah's scroll by Jehoiakim—an attempt by the king, the church leader, to do away with the Spirit of Prophecy.

"And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying,

Ellen White commented on this chapter with the following inspired statement: "This chapter is a record of historical events that will be repeated. Let all who desire to receive warning read carefully." The Seventh-day Adventist Bible Commentary, vol. 4, 1159

What the prophet then is saying is that everything that was recorded in the thirty-sixth chapter of Jeremiah will be repeated in our day.

"Satan is ... constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish.' Proverbs 29:18. Satan will work ingenuously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded." Selected Messages, book 1, 48

She saw almost total disregard for the Testimonies. In tears she wrote of the condition in the 1870s:

"Testimonies of warning have been repeated. I inquire: Who have heeded them? Who have been zealous in repelling of their sins and idolatry, and have been earnestly pressing toward the mark for the prize of the high calling of God in Christ Jesus? . . . I have waited anxiously, hoping that God would put His Spirit upon some and use them as instruments of righteousness to awaken and set in order His church. I have almost despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of His followers. There has been less and less interest in, and devotion to, the cause of God. I ask: Wherein have those who profess confidence in the Testimonies sought to live according to the light given in them? Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received?" Testimonies, vol. 5, 662-663

She wrote again: "If God has given me a message to bear to His people, those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God. 'It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs.' It is hardly possible for men to offer a
greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.

"It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it." Ibid., 680

What is the church's problem? What has gone wrong? Ellen White, under inspiration, again answers the question:

"Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect. An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things or rejected because it was more agreeable to follow inclination." Ibid., 681

"Let ministers and people remember that gospel truth hardens when it does not save." Ibid.

She was commanded by God to write the following statement: "For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.

"We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action." Evangelism, 696

Insubordination is a very serious charge. In any war, insubordination to orders brings instant execution of the insubordinate without trial.

The reason the church is in difficulty today, the cause of its inability to finish the great gospel commission, is that it does not read the books, God's directions, His blueprint to finish His work on earth.

When will we be ready to realize our programs cannot accomplish the task? There are 325,000 babies born each day. This year the world's population will increase by about 80 million people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

"The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already enlightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error." Selected Messages, book 2, 114

She also saw there would be both separation and unity in the church to the very end. See Testimonies, vol. 6, 400-401

The rejection of the prophet will finally lead to the rejection of the Holy Spirit. The persistent disregard of the Testimonies, the Spirit of Prophecy, will finally lead to their rejection.

Apostasy—how do we define it now? Will we continue to refuse to understand that this malignant word deals with two areas in the church's relationship to God? 1) Theology—landmarks, pillars of our faith. 2) Insubordination—disregarding God's orders concerning how His work shall be carried on to its completion.

In summary: Ellen White saw God's testimonies under attack—Selected Messages, book 1, 48. She saw an attempt to remove the sanctuary message, which is one of the church's foundation stones. See Evangelism, 224-225. In Selected Messages, book 1, 204-205 she wrote this sad, inspired statement:

"Then I heard a voice saying, 'Where are the watchmen who ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'"

"The enemy of souls has sought to bring in the supposition that a great re-
Only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming the loud cry

True Ideal for Our Youth

continued from 9

and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become workers together with God. They are to be God's human hand, fitting themselves and their children for an endless life.

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve Him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God.

Our educational institutions are to do much toward meeting the demands for trained workers for the mission fields. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who

Cultivated talents are needed in every part of the work of God

are in darkness may be enlightened. Cultivated talents are needed in every part of the work of God. God has designed that our schools shall be an instrumentality for developing workers for Him—workers of whom He will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service.

Fundamentals of Christian Education, 541-545
The Science of True Education

LET US TAKE a few minutes today to focus our thinking on Christian education. Early this spring, I heard a sermon that emphasized the following statement: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" Would you agree with me that this sentence states cause and effect? Rightly trained youth automatically teach the message to the whole world. Matthew 24 tells us that when this gospel is preached in the whole world Jesus will return. Jesus has not returned; therefore it is legitimate for us to question the training of our youth.

A little while later I heard another sermon which started out with this sentence: "Now as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." Ellen White wrote that sentence in the Christian Educator, August 1897. As an educator in this denomination, I have some heavy responsibility to figure out just what that phrase "the true science of education" means. I'd like to suggest that since you too are seeking a place in the kingdom of God, you have some responsibility to study this subject along with me.

I believe that my generation needs to have an intellectual understanding of why church schools are important. One way to accomplish that goal is to trace the history of education down through the centuries. Let's start out in Eden with earth's first school and earth's first pupils, who had been created to be God's special companions. Back in those far-off days, the universe already had two rival systems of education symbolized by two trees. At the tree of life, the Creator and His angels sought to teach man the foundation principle of explicit faith in God's word. God used direct communication as His method of instruction, and the book Education informs us that the curriculum included botany, zoology, astronomy, physics, meteorology, and mineralogy. Every lesson plan had as its goal to explain the unfailing love of God. From the branches of the tree of the knowledge of good and evil, the rival system asked Eve to use her mind to decide truth, rather than to believe an authoritative declaration of the Author of the original curriculum. Since Satan was unable to reach the soul of mankind by direct means, he approached it through the outer channels of the senses, and reason became the all-important foundational principle. Satan's lesson plan had as its goal to convince man that there is immortal life in the wisdom that comes from human reason. At this point I would like to clarify my seeming negation of reasoning. Please remember that Satan's deceptions are never opposites, but that they lie close to the path of truth. So close that we cannot discern his workings only by a clear "Thus saith the Lord." Explicit faith in God's Word must always take precedence over reasoning based on information coming to us by way of our senses.

The ancient wise men came to call the reasoning process philosophy. We sometimes call it human reasoning. Knowledge gained through the senses is only partial, not absolute. For example, if I eat an orange I may say it is sweet, or I may say it is bitter, depending on whether I have just finished eating a candy bar or a lemon. I may say that 80-degree weather is hot, or cold, depending on whether I am coming from Africa or from Alaska. Fallen man had to put forth considerable effort to attend the school of the Creator. Nonetheless, Abel's education was

Taken from a sermon presented by the author in her home church, Hendersonville, North Carolina

Breta White

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sufficient to help him choose to put explicit faith in God's word, but Cain chose to exalt his own reasoning powers, deciding he could substitute the fruit of his labors rather than bring the sacrificial lamb. At the very gates of Eden, self-worship took the place of God-worship. Self-worship is the essence of paganism. The youth in Cain's family were trained to love excitement, to glorify themselves, and to follow the imaginations of their own evil hearts. At last they reasoned themselves into believing that it was scientifically impossible for there to be a flood. Do you see the old lie of Satan's lesson plan? "Life is found in human reasoning."

After the Flood, the world once again degenerated into a period of self-worship. Think of Nimrod, the tower of Babel, and the false religion there started. Since God needed to get on with His educational program, He called the man Abraham out of the civilized city of Ur into tents in the Promised Land, and there He began personally teaching him, step by step, the principle of explicit faith in God's word. Several times Abraham failed to get the plane of existence, where reason holds sway. But the real leaders of men go even higher to the spiritual plane, which requires constant self-denial and continual development. Knowledge that is obtained as a result of sense perception and finite reason captures the majority of mankind; the life of faith, the walking with God, takes in the few. When God called Israel out of Egypt, He gave them a system of education, differing completely from the system of other nations, where the pursuit of knowledge was not an end in itself.

"Jewish education began with the mother. . . The very household duties that she performed molded her children in accordance with the national discipline. 'The Sabbath meal, the kindling of the Sabbath lamp, and the setting apart of a portion of the dough from the bread for the household—these are but instances with which every taph (child), as he clung to his mother's skirts, must have been familiar.' The bit of parchment fastened to the doorpost, on which the name of the Most High was written, . . . would be among the first things to arrest his attention.

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Hebrew education tended to develop the inner man, instead of giving merely a conglomeration of facts.

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point. He told Pharaoh that Sarah was his sister; he used human reasoning to produce a child of promise, but after fifty years of careful coaching, Abraham could, at last, offer his son Isaac as a sacrifice, having learned that one explicitly obeys every word of God, whether it seems reasonable or not.

It has been suggested that men live on various planes of existence. There are those who are content with the gratification of physical wants and desires. These are easily led by men who live one step higher on the mental

"It was at the school of his mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, . . . and of the great Lawgiver Himself, . . . were told and retold, until they became parts of the mind itself."

Since Moses was instructed by the Lord to make every priest a teacher, the nation had a whole tribe of teachers. (Jesus had twelve disciples which would lead one to believe that heaven's ideal teacher-student ratio might be 1:12) The Jews held that at age twelve, the child was approaching physical maturity. The next few years were considered to be critical, for he then had it in his power to choose the plane of existence upon which he would live his life. Would he be satisfied to live for the gratification of the natural senses, or would he develop the intellectual and spiritual powers? Because parents became indifferent to their obligations to their children, the priests taught these youth. In the days of Samuel the prophet, we read of the schools of the prophets, where young men were gathered together for the study of law, music, poetry, and history, and of the various trades. They also were taught how to pray, how to exercise faith, and how to understand and obey God's Spirit.

Not only were the young children taught at home, and the youth in the schools of the prophets, but the national festivals were also a strong educating influence for the entire nation. Each year every adult male was required to attend these refresher courses in national history. To summarize, Hebrew education tended to develop the inner man, instead of giving merely a conglomeration of facts.

However, the Israelites were not content to experience what God planned. They remembered the educational system in Egypt. They preferred walking by sight, and so repeatedly they asked for gods that could be seen. The sacred bull was the personification of a god who embodied lust and who could be worshiped by licentiousness. Israel desired to go back to the physical plane of existence.

Egypt itself was prostrated by their form of education which blotted out all individual rights, and placed the masses, as a common herd, writhing in superstition, under the hands of a tyrannical king and a scheming priesthood. The Egyptian priesthood performed all religious and civil services for which learning was necessary. They studied such subjects as natural philosophy, natural history, medicine, mathematics, history, and jurisprudence.

At this point let's contrast the Hebrew and the Egyptian curriculum.
Jewish education emphasized subjects that tended to develop spirituality, those concepts which faith alone could grasp; the education of the Egyptian had an intellectual basis and dealt with those subjects which appeal to the senses and to human reason. 

Egypt was the cradle of pagan philosophy, the ground for the germination of the seed of pagan education. Later, Greece brought the plant to its seed-producing state, and still later Rome, acting as wind with the thistle-down, scattered pagan education broadcast. Plato, the Greek, sometimes called the mastermind of education, was trained in Egypt, and much of the world's subsequent education finds its roots in his philosophy. Plato said, "There is a science of sciences, . . . which is the intellect discriminating the false and the true." From the tree of the knowledge of good and evil Satan persuaded Eve to use her reason to discriminate between the false and the true. The Greeks didn't change the lesson plan. Israel refused the role of teacher to the nations; she failed to put explicit faith in every word of God, and so the child who has been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of "higher education"

In the closing work of this earth children rather than independent thinking? Does the study of a certain subject matter influence the end product? What sort of textbook molds all characters alike, and which produces individuality? Is it a truism that the conduct of students reflects the mind of their instructor? But I feel the necessity to skip over much history until we come to the days of Martin Luther. Here we discover that true Protestantism is a friend of universal learning. Let me read to you some of Luther's observations: "This, I say, no one can ever sufficiently remunerate the industrious and pious teacher that faithfully educates . . . Yet people shamefully despise this calling among us, as if it were nothing, and at the same time they pretend to be Christians. If I were obliged to leave off preaching and other duties, there is no office I would rather have than that of schoolteacher; for I know that this work is, with preaching, the most useful, greatest, and best: and I do not know which of the two is to be preferred. For it is difficult to make old dogs docile, and old rogues pious." 

God provided Luther with an assistant named Melanchthon to whom was given a remarkable gift of teaching. The grace and charm that he imparted to his lessons formed a striking contrast to the tasteless methods of the monks. Two thousand students from all over Europe thronged the lecture room of Melanchthon. The goal of this reform in education was to suppress those courses that possessed merely scholastic importance, to study the Greek and Hebrew Scriptures, to induce students to love learning for its own sake. Melanchthon wrote that "of all plagues, ignorance is the most pernicious." Not only was he a great teacher, but he also produced a number of new textbooks. The result of the Saxony school plan, as this reform was called, was that within forty years Protestantism had spread from Iceland to the Pyrenees, from Finland to the peaks of the Italian Alps. Clearly, Satan's system of education was being challenged, and God's methods were being vindicated. Who could be found that would get back to the rival lesson plan, that had as its goal to teach that immortal life comes as a result of the
wisdom found in human reasoning? The Counter-Reformation was largely masterminded by the Jesuits who organized themselves to combat the Reformation through the use of education. The characteristics of the schools of the Counter-Reformation, what were they? Namely these: a narrow range of subjects, a mechanical method of instruction, and cruel discipline. There was a complete system of espionage. The pupils were obliged to learn, but they were not educated to see and hear, to think and prove. There was much memory work devoid of understanding. Latin comedies were performed which helped the pupil practice assuming a feigned character. Nothing was more honorable than to outstrip a fellow student, and nothing more dishonorable than to be outstripped. Prizes were given to the best pupils. Originality and independence of mind were suppressed. The students were forced to do mechanical and compulsory drills. Implicit obedience relieved the pupils from all responsibility as to the moral justification of their deeds. The Jesuits did not desire to develop all the faculties of their pupils, but only those faculties which were receptive and reproductive.

Have I given you the idea that there should be a large difference between what public education provides our children, and what true Christian education provides? The history I have traced for you is condensed from a book by E. A. Sutherland, called Living Fountains or Broken Cisterns first printed in 1900. Remember I read a sentence that informed us that we need to understand the true science of education. I feel confident that Sutherland gives us a picture of the true science of education, because in 1901 Ellen White gave his work her endorsement, writing in the Review and Herald, “Brother Sutherland...has a spiritual hold upon educational lines of work.”

Of this much I am very sure, in times past when God brought about reformation, he worked through true education. We can look for this to happen again. Indeed it must happen again! We are given this promise for the days ahead, “As Jesus in the tem-

ple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of ‘higher education.’”

Dr. Sutherland calls heathenism in worship Babylon, and heathenism in thought or education Egypt. How many times must Israel go back to Egypt? We have been given the opportunity to eat from the tree of life. Instead we seem to prefer fruit from the tree of the knowledge of good and evil.

This church has been given hundreds of pages of instructions about our educational system. Unfortunately, we haven’t been listening when it comes to the nonuse of incentives, when we use classical literature, when we play competitive sports, when we fail to study nature to hear God’s voice speaking, rather than to memorize names, orders, laws, and classifications. Papal principles are still papal even if they are employed by a Seventh-day Adventist teacher. We need to examine the methods and the curriculum of the Reformers, in contrast to that of the Counter-Reformation. We would discover that in the Christian school, instruction begins by actual observation rather than with verbal description, whereas the whole tendency of secular education is to foster a spirit of investigation and proof. Sutherland quotes a learned educator of his day as saying, “In every sphere of investigation, he should begin with doubt, and the student will make the most rapid progress who has acquired the art of doubting well.” If the purpose of most education is to arouse and develop doubt, can it be any wonder that Jesus said, “When the Son of man cometh, shall he find faith on the earth?”

If the purpose of most education is to arouse and develop doubt, can it be any wonder that Jesus said, “When the Son of man cometh, shall he find faith on the earth?”

powers, we need to remember that first school in the Garden of Eden, where the foundational principle was explicit faith in God’s word, where the method of instruction was open communication, and where the goal of every lesson plan was to help the pupil to understand the unerring love of God.

1 Messages to Young People, 196
2 Education, 21
4 Testimonies to Ministers, 229
5 Sutherland, 47
6 Ibid., 69-70
7 Ibid., 72
8 Ibid., 74-75
9 Ibid., 76
10 Ibid., 123
11 Education, 45-47
12 Sutherland, 81
13 Ibid., 96-97
14 Ibid., 97
15 Ibid., 99-101
16 Ibid., 107
17 Ibid., 148, 160, 183, 191
18 Ibid., 232
19 Ibid., 225-226, 239-241, 251-252
20 Ibid., 258-259, 267-268, 271-272
21 Review and Herald, May 7, 1901
22 Testimonies, vol. 6, 202-203
23 Sutherland, 141
24 Ibid., 254, 257-258, 353
How Could It Be?

THE QUESTION must have been asked by nearly all who heard, though a few may not have been surprised; after all, these things had been brewing for years. Some, perhaps, knew enough of the background to understand. But on the whole, “understanding” was a remarkably rare commodity. How could it be?

Still, the Lord had spoken, and though it made no difference to some, others felt it keenly. The words — though written in love and anguish — stung. But what did they mean? And what could be done? As the one to whom the letter was addressed, and one who — as the president of the General Conference — was in a special sense responsible, Elder Olsen certainly felt the weight of God’s displeasure. His “assistants” probably did not. Harmon Lindsay and A.R. Henry had heard much from Ellen White in past years. So much in fact, that one more reproving letter didn’t seem to make any difference.

“Wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God’s people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God.

“To a large degree the General Conference Association has lost its sacred character because some connected with it have not changed their sentiments in any particular since the conference held at Minneapolis. . . .

“The enslaving of the souls of men by their fellow men is deepening the darkness which already envelops them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek.”

These quotations are known to many, no doubt. Often these and other similar statements have been presented as “conclusive evidence” that the Seventh-day Adventist Church, by virtue of divine fiat, has been cast off by the Lord, nevermore to enjoy her status as the special object of His love. Unfortunately, those who present this view seem woefully unfamiliar with the practice and writings of the prophet over the next 19 years. All is not so gloomy as one might conclude from these statements alone.

Nevertheless, for a number of years around the turn of the century we see a period of extreme difficulty. Ellen White was not given to exaggeration, and when she said that the Lord was displeased, it would have been in our best interest as a people to pay close heed. Some did, no doubt; many did not.

Nearly a century later, we look back and wonder what all the fuss was about. Just exactly what was wrong? Were these men teaching heresy? Had they rejected the message of righteousness by faith? Does that mean they believed they could work their own way to heaven? That we might gain some benefit from this bleak period of our sacred history, let’s examine the record.

Ellen White tells us clearly that her own nephew, Frank Belden, “did more than any other man in the [Review and Herald] office to bring in wrong sentiments and carry out his own plans.” But it was not all his fault. In writing to him in November of 1892 she acknowledged that “Captain Eldridge’s influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been.”

And so we find Frank Belden, the superintendent of the Review and Herald Publishing House, and “Captain” Clement Eldridge, the general manager of the Publishing Association, exerting an influence upon each other, the other workers with whom they associated, and the work of the church as a whole. Unfortunately, the influence was too seldom for the better. These two key men shared a common desire for money, and together they found ways to pursue this goal which was of more value to them than the service of Christ.

Before she left for Australia in 1891, Sister White sought to provide a correcting influence for this develop-
ing problem. “The Lord laid upon me a burden in regard to the publishing house at Battle Creek. In the council room at the tabernacle I read a message to a large number assembled. The same matter was afterwards repeated to the managers of the publishing house. All was done that I could do. I had the matter copied, and placed in the hands of responsible persons, to see that the will of the Lord was carried out. But time passed, and the necessary changes were not made. The message laid out, in clear lines, the principles that should ever govern the office of publication. It was stated that if selfishness should be developed, if the men in office should accept large wages, the blessing of the Lord could not attend the institution until these things should be corrected.”

Many today would consider such a course as the prophet suggested to be “uncharitable” at best. Still, we are faced with the fact that it was the messenger of God who wrote, “Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men.”

Unfortunately, this counsel was not followed, and the influence of Eldridge and Belden spread to two other high-placed officers in denominational affairs—Harmon Lindsay, General Conference treasurer, and A.R. Henry, treasurer of the Publishing Association. These four men, though they refused to realize it at the time, suffered terribly from the strongly reinforced influence for evil which they provided one another. Another who suffered from their influence—despite what seems to be an honest desire to do right—was O.A. Olsen, president of the General Conference.

“It was the duty of the president of the General Conference when he was convinced that a wrong estimate was placed upon men, to stand firmly against such a course of action; but he has not always done this, because he was afraid of you [A.R.Henry] and of Captain Eldridge… When Elder Olsen’s voice should have been heard in remonstrance and rebuke, that voice was not heard. He did not have faith in God to lay his hand firmly upon that which was wrong; and without hindrance you have pursued your own course.”

Of foremost importance to the publishing house management team was to turn as much profit as possible on the sale of books. Realizing that they made a better return on Bible Readings for the Home than on The Great Controversy, Belden and Eldridge adopted a policy of allowing only one book “in the field” at a time. That book, of course, was Bible Readings. The Great Controversy sat idle for nearly three years despite the pleadings of Ellen White that it was the book for the time. Considering the agitation for Sunday laws during this period, we can only wonder what might have happened if the book had been vigorously marketed.

Sister White spoke with unusual force in writing her nephew about the course he had chosen. “You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books, lest others should say it was because I was your ‘Auntie.’ I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered.”

Once the association profits were up, it became feasible to increase wages—at least some wages. Frank Belden provides an interesting account of how the salaries of first Eldridge, and then Henry, Smith, Lindsay, and finally himself were raised to the then-scandalous figure of $30 per week.

Again, the prophet’s letters from across the ocean offered counsel. “These very men that are counterworking the cause of God, these selfish men are the ones with whom you labored to receive from the treasury means. I knew that your voice did more than any other voice to rob the treasury of God and to put means into selfish hands

The wages were eventually lowered to $20, but by that time the other members of the group had turned on Belden, attacking his work record and refusing to pay him a royalty on publications which they claimed he had written, admittedly on his own time, but during the period of his employment at the Review. They reasoned that, as his employer, the publishing house owned any product of his skills. As he had been told to expect, he was being repaid in kind.

“That you have not been treated fairly, and in an unselfish, Christlike manner, I know. The same spirit that your confederacy exercised toward others, has been exercised toward you.”

Ellen White vigorously protested both the high wages and the unjust treatment of authors. Neither position increased her popularity in Battle Creek. “There are some who have not had kindly feelings toward me because they were deprived of these large wages. Such feelings were indulged by Captain Eldridge, Brother [A.R.] Henry, Frank Belden, and others.
Never will any one of these men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. In 1893, both Frank Belden and Captain Eldridge chose to resign from their positions with the Review to seek private employment. Though this was a blessing insomuch as it removed an increasingly poor influence, it also presented a challenge by propelling Harmon Lindsay and A.R. Henry into more prominent roles within the Lord's work. Neither was prepared for this responsibility, as they had learned the lessons of selfishness and grasping all too well.

They had also learned the art of manipulating men, and were busy solidifying their place in the corporate power structure. Again, perhaps the greatest loser was Elder Olsen.

"You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there shall be an explosion. This is why I feel so sad... The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines."13

In reading the record of these sad years, one cannot but be impressed with the veritable stream of counsel, instruction, admonition, and pleading which came from the pen of Ellen White. Elder Olsen presents the heart-touching figure of one who wants to do right, who desires the Lord's favor, but is somehow unable to bring himself to take action. What could Ellen White do from thousands of miles away? Little, it seemed, except to keep writing.

"For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A.R. Henry and Harmon Lindsay with so much responsibility in the work, and send them hither and thither to all parts of the field?"14

"Harmon Lindsay will either be converted to the truth or be disconnected from the work. A.R. Henry and Harmon Lindsay believe not the third angel's message. They are not only saying in their hearts, 'My Lord delayeth'..."

Let the money that comes from those whom God has made His stewards be received and treated as a sacred offering, and be applied where it was designed

sponsibility, as they had learned the lessons of selfishness and grasping all too well.

"You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there shall be an explosion. This is why I feel so sad... The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines."13

In reading the record of these sad years, one cannot but be impressed with the veritable stream of counsel, instruction, admonition, and pleading which came from the pen of Ellen White. Elder Olsen presents the heart-touching figure of one who wants to do right, who desires the Lord's favor, but is somehow unable to bring himself to take action. What could Ellen White do from thousands of miles away? Little, it seemed, except to keep writing.

"For years I have carried a consuming burden for the cause of God in His coming; but in spirit, in words, and actions wherever they go. It pains me to see these two bodies of death sent from place to place upon important business in connection with the cause of God, when they are imbued with the spirit of Satan working in secret. They have not the Spirit of God. They are separated from God, and have been ever since the Minneapolis meeting."15

Obviously, the situation was serious. Ellen White sought every avenue she could to reach these stubborn and wayward hearts. They were, after all, souls for the kingdom if only they could be won over to righteousness. As her son Edson was preparing to visit Battle Creek, she sought to inspire and instruct him as to the role he might play. It was hard, of course, for Edson had recently been on the losing end of an encounter with the financial powers-that-be at the Review. We would do well to pay heed.

"If you can do so in an unobtrusive way, try to help Brother Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A.R. Henry, and Harmon Lindsay. Show by your attitude that you hold no bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus... Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends."16

Despite all that could be done to correct matters, the widespread influence of men who knew so little of Christ began to be felt and manifest in ever-expanding circles. Its forms were many; common to them all was the tendency to grasp power—power over money, power over institutions, power over men.

"I tell you that which I know: God has been greatly dishonored by the conniving to bring money into the office by robbing brain workers of their rights. Brother Olsen needs to have as colaborers different men to represent the cause of God."17

"Satan has been working with all his powers of deception to bring matters to that pass where the way will be hedged up for the want of means in the treasury."18

In the early months of 1894 Ellen White was faced with the challenge of moving ahead aggressively in the development of the Australian work while hampered by very little available funding. Just as the money ran out, word came from Elder Haskell that two men in California had donated a total of $10,000 to the cause, and $1000 of that would be sent to Australia by the next mail shipment. Anxiously awaiting this deliverance from her difficulties, Ellen White tells how they received instead "the news that Brother Haskell took the first payment of the $10,000 to the Pacific Press to send there [Australia], and Brother [C.H.] Jones said they needed the money at the Press, and then it would go into the general fund. I was not only grieved but indignant."19

Writing directly to Jones, she said, "When I received Brother Haskell's letter explaining that you had detained the money we so much need, I wanted to ask you, my brother, What right had you to do this?... Are not the individuals who pledged the money re-
The well-documented tendency to consolidate all the church's institutions under the authority of Battle Creek was a manifestation of this same desire for power. "Battle Creek" in practicality meant little more than a small group of administrators, Henry and Lindsay prominent among them. As might be expected, Sister White saw matters in a different light. When these men began the work of taking control of various denominational institutions, assuming the indebtedness of some and buying others at ridiculously low prices, she spoke once more.

"If its [the publishing house] managers were not swollen with self-importance and self-sufficiency, they would not feel that they could carry every crippled institution. The showing of their own institution is anything but favorable."24

In the final analysis, no such control in any of these areas was possible without the ability to control the men involved. Here they crossed into an area which raised the ire, not only of the prophet, but of all heaven as well.

"The presidents of conferences are being imbued with a spirit to rule, to require men to bow to their judgment; if any refuse, the course pursued toward them is such as to fill Heaven with indignation."25

"Men who know little of the working of the Spirit of God upon their own hearts have exalted themselves beyond measure in undertaking to force others to accept their terms and come under their control. There are those who regard no man's judgment as superior, or even equal to their own. They are narrowing the work by disregarding the suggestions of men of experience, because these ideas do not coincide with their own plans. At the same time these very ones are not willing for others to exercise their independent judgment. Plans are set on foot for restricting the liberty of the workers. Through these oppressive plans, men who should stand free in God are trammled by restrictions from those who are only their fellow laborers.26

"The time is near when God by His providence will make manifest what principles have been cherished by the men connected with the management of His work. Unless these men are converted, they will be separated from the work."27

"It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counseled, but he is to seek his directions from God, whose he is, and whom he serves."28

"If it were possible, the enemy would clog the wheels of progress, and prevent the truths of the gospel from 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 own perverted ideas. They dismiss the Holy Spirit from their councils, 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 offense to God."29

When puny man pits his might and wits against the Almighty, the limitations of humanity became sadly apparent. But one who has so long sought his own way finds it hard to abandon the search for power. Too often that search leads to the civil authorities as a last hope. Thus it was, first with A.R. Henry, and some years later with Frank Belden. Filing suit in civil court, they brought perplexity upon themselves and upon the church. In 1898
Ellen White was forced to lament, "This action, of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had to entrust them to great responsibilites."

The shortsightedness which had retained Henry for so long in the work of the Lord, now threatened to involve the church in a dangerous dependence upon the courts of the world. In a letter to Uriah Smith and G.A. Irwin [Olsen's successor], Ellen White advised, "You who are engaged in opening the things connected with our work to lawyers, will realize that those who trust the things connected with our work to those who know not God, will be left to trust to the law, and will have all the law they want until their souls are satisfied. God will not be their Counselor."

The 1890s were not an easy period for our church. Indeed, it all sounds pretty grim. But bear in mind that this period represents a low point in our history; Ellen White did find some ground for encouragement in later years.

But, really, "later years" is not the focus of our interest. Their record has passed into history as well; we cannot alter it now. Rather, our focus must be the present and the immediate future. What lessons can we learn from the past? What missteps can we avoid? We are not playing games. We are deciding our eternal destiny by our actions today. More than that, we are working for either the hastening or the delay of the second coming of Christ.

"The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when He will bind off the work; but when is that time? When the truth shall be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the temple of God, and manipulate things as he pleases, the time of preparation will be prolonged."

This church must not be burdened down with sins and errors of the devil's devising. Every soul has a part to play, an influence to exert. For the sake of our Lord, let it be on the side of right. "The real efficiency of the church rests upon a few whose moral powers may be taxed unnecessarily by bearing the burdens and counteracting influences of created suspicion and doubt."

The issues of the great controversy are not perplexing and mysterious. The issues of a century ago were not beyond understanding. And neither are the issues of today.

"The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptively, like the colors of the rainbow. They are as distinct as midnight and noon."

The lessons, the principles, are still valid today. Times change, people change, but God's truth does not. As the stewards of our sacred denominational history we must profit from the Lord's teaching in our past history. Let us avoid the errors of earlier men. Let us be awake to see the slightest deviation from the paths of uprightness and equity. And let us be wise to find the best means to defeat the plans of Satan. As the children of light, the sons and daughters of God, let us learn from our past. If only we will, our future holds great promise.

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1 Ellen G. White 1888 Materials, 1566-1568
2 The Pautson Collection, 120
3 Ellen G. White 1888 Materials, 1069, 1071
4 Ibid., 1230
5 Manuscript Release 55, 1
6 Ellen G. White 1888 Materials, 1295-1296
7 Ibid., 1383
8 Ibid., 1473-1474
9 Ibid., 1101
10 See Manuscripts and Memories of Minneapolis 1888, 281
11 Ellen G. White 1888 Materials, 1392
12 Ibid., 1261
13 Ibid., 1322
14 Ibid., 1421
15 Ibid., 1472
16 Ibid., 1463
17 Ibid., 1359
18 Ibid., 1500
19 Ibid., 1265
20 Ibid., 1234-1236
21 Ibid., 1384
22 Ibid., 1366
23 Ibid., 1400-1401
24 Ibid., 1518
25 Ibid., 1400
26 Ibid., 1357-1358
27 Ibid., 1368
28 Ibid., 1269
29 Ibid., 1528
30 Selected Messages, book 3, 303
31 Manuscript Release 892, 3
32 Ellen G. White 1888 Materials, 1525
33 Ibid., 1155
34 Ibid., 1333

Editorial

continued from 2

the lukewarm condition of the people of God, which gives Satan great power over them in this waiting, watching time." Testimonies, vol. 3, 255

"The proofs, the cautions, the corrections of the Lord, have been given to His church in all ages of the world. These warnings were despised and rejected in Christ's day by the self-righteous Pharisees, who claimed that they needed no such reproof and were unjustly dealt with. They would not receive the word of the Lord through His servants because it did not please their inclinations. Should the Lord give a vision right before this class of people in our day, pointing out their mistakes, rebuking their self-righteousness and condemning their sins, they would rise up in rebellion like the inhabitants of Nazareth when Christ showed them their true condition." Ibid., vol. 5, 689

"If we maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our own purposes and ideas in the face of the plainest evidence, and shall be in danger of great deception as came on them. In our blind infatuation we may go to great lengths as they did, and yet flatter ourselves that we are doing work for God. Those who continue in this course will reap what they have sown. They were afforded a shelter, but they refused it. The plagues of God will fall and He will prevent them not." Review and Herald, July 27, 1897

"In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error." The Desire of Ages, 324-325

May God help us now to receive the straight testimony into our lives, to accept the correction the straight testimony calls for. Holy living comes by the Holy Spirit's power.

Let us never forget that the Lord's messenger has told us that as we draw near to the end the straight testimony will become more pointed than were the messages of John the Baptist.

RON SPEAR—EDITOR
Reformation or Rebellion?  
Continued from 11

rebellion, "I question whether genuine rebellion is ever curable." Selected Messages, book 2, 393

What we have here in this encampment is not rebellion, but reformation. What is taking place in the church in North America, in Europe, in Asia, in Australia, New Zealand, and I believe over in Africa, and parts of Central and South America today, is not rebellion. Oh, yes, it's rebellion against sin, it's rebellion against apostasy, it's rebellion against worldliness. It's rebellion against Satan's intrusion within the church. But it's reformation as men and women come under the power of the Holy Spirit and the guiding presence of Jesus Christ, drawing close to Him.

I'm absolutely optimistic about the outcome of God's work in His church. All that I see happening today I've read about in advance in the Spirit of Prophecy. And though I fear for what the future holds for many of our people, I am delighted for what it holds for those who are faithful.

The whole basis of rebellion is sin and selfishness. "It is by sinful indulgence that men give Satan access to proof as uncalled for and severe." Patriarchs and Prophets, 404

As you have heard the testimonies given here, I pray that under God you have not turned against the messages. And these to become more pointed in the final moments of earth's history. Ellen White continues, "Like Korah, they declare that the people are not at fault; it is the reprover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church and weaken the hands of those who would build it up." Ibid.

There are those in our church today who are fulfilling that prophecy. They are tearing down the work by claiming that those who present the pure, righteous claims of Christ are indeed the ones that are troubling Israel. The Acts of the Apostles, 555: "But true charity is too pure to cover an unconfessed sin." True charity is too what? Too pure to cover an unconfessed sin. "While we are to love the soul for whom Christ died, we are to make no compromise with evil. We are not to unite with the rebellious and call this charity. God requires His people in this age of the world to stand God's Word or His Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong in departing from the Lord's requirements. Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen."

Rebellion is rebellion against God, against His commandments, and against His Word. As I was preparing this sermon, I read this statement in The Seventh-day Adventist Bible Commentary, vol. 1, 1114. The whole passage is important, but I want to take just one small part of it. "And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy and name him Christ our Righteousness..." Can you imagine that? That men and women who have a knowledge of the truth, but who are separated from Jesus, will take the great leader of apostasy and name him Christ our Righteousness. As I read that I couldn't believe it. That there are going to be those, and maybe it is happening now, who are standing and saying that that wonderful being, not knowing they are referring to Satan, is Christ our Righteousness. They are going to embrace Satan when he comes here masquerading as Jesus Christ. If we are removed from Jesus, if we believe we can continue in sin till Jesus comes, we are claiming Satan as Christ our Righteousness. Oh, what a tragedy!

Many of you remember Ellen White's vision. After Jesus had moved from the holy place into the Most Holy Place, many of the believers were still where? In the holy place. They hadn't followed Jesus into the Most Holy Place. And then suddenly who appeared before them? Satan appeared in apparently high priestly robes and was trying to fulfill the role of Jesus to these members of God's remnant church. Could it be possible that these two prophecies are being fulfilled today in the very ranks of God's people? I fear it is more than likely.

But there are those within our church who although they do not know

If we are removed from Jesus, if we believe we can continue in sin till Jesus comes, we are claiming Satan as Christ our Righteousness

their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin and reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful. He who faithfully preaches God's Word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant and denounce his re-
it, have set up Satan and claimed him to be Christ our Righteousness. Kneeling in the Holy Place they are worshipping whom they believe to be Christ, but who is actually Satan himself. In the solemn statements in Testimonies, vol. 5, 80, we are told that there will be many gods in our church. Don’t tell me that those who are worshiping a God that has the power to give them complete and total and moment-by-moment victory over sin, are worshiping the same God as those who say that they will continue to sin till Jesus comes.

The love of God must be shed in each of our hearts; otherwise we will become a menace to the truth

Let us turn to the words of Elijah in 1 Kings 18. You remember that in 1 Kings 18:17 he was accused of being the trouble of Israel by this wicked king who apostatized under the evil influence of his wife. “And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?” And Elijah answered, “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” Verse 18

The trouble of modern Israel today are those who have rejected the commandments of God, those who no longer see the commandments of God as the very enshrinement of the character of our Saviour, those who do not see the law’s immutable concepts, but have gone to the social ethics of the age and to the individual existential concepts, whereby we ourselves decide what is right and wrong. I thank God that He has made the discrimination between truth and error, between good and evil, and between right and wrong. And I pray that everyone of us here has that understanding.

Consider what the true rebellion is in the Seventh-day Adventist Church today. Look at this story from Prophets and Kings, 442: “To the end of time, men will arise to create confusion and rebellion among those who claim to be representatives of the true God. Those who prophesy lies will encourage men to look upon sin as a light thing.” Who are the rebels today in the Seventh-day Adventist Church? Those who try to get men and women to look upon sin as a light thing.

I want to identify the true rebellion that is taking place in God’s precious church today. “When the terrible re-

breaking. The true reformer will not stand by and see his brethren going headlong into eternal destruction, but will entreat, and counsel, and reprove. The true reformer will count the salvation of a soul as of infinite value.

If we are going to endure the final tests, the servant of the Lord says there must be revival and reformation. “Everyone needs now to seek the Lord. God’s people will not endure the test unless there is a revival and a reformation.” Testimonies, vol. 7, 285. There is no way we will endure the final test unless there is revival and reformation. We need some of the genuine power of the reformation. Steps to Christ, 39, says, “Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin.” I wonder if we are genuinely feeling sorry for sin? Those sins that nailed our precious Saviour’s hands to the cross of Calvary. Those sins that pierced His side, that broke the skin of His head, as the crown of thorns was thrust on it. That placed those terrible wounds across His back as the soldiers lashed Him. If we do not cease to sin in the light of what it did to Jesus Christ, then we don’t understand the ugliness, the hatred, and the revulsion of sin. What must sin be to a holy God?

I want to point you to the opposite of rebellion and look at reform. In The Ministry of Healing, 129, we find the true basis of reform. “The progress of reform depends upon a clear recognition of fundamental truth.” The progress of reform is dependent upon the clearest recognition of fundamental truth. It cannot come from error. “While on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism.” Ibid.

Not many here are going to be concerned or battered by a careless liberalism. But maybe there are some who have a hard, cold orthodoxy. As we preach this message around the world, Elder Spear and others of us have had many thrilling experiences. But there is something that troubles me, and that is that overwhelmingly those that listen to
this message say Amen; they believe and accept it into the cerebrum, but too many, when they receive the message in the mind, simply leave it there. The only way we can receive the truth is through the Holy Spirit, because the Holy Spirit leads us into all truth. But we will not be saved if the truth just stays in the head. Many who know the truth will be lost. Many who have taught the truth will be lost. Many who have preached the truth will be lost. What a warning that is to those of us who are preaching here this week! I need to be warned of that. Each of us here needs to be warned, because the Holy Spirit must not be dismissed at the point of intellectual acceptance.

That truth must be taken from the head and applied to the heart. What a difference it makes when the truth of God is not only accepted and believed, but is also allowed to transform the life! And the same Holy Spirit who teaches us all truth is responsible for the change of the heart. For the love of God is shed abroad in our hearts, by whom? The love of God must be shed in each of our hearts; otherwise we will become a menace to the truth. We will become an encumbrance to the presentation of this great message of reformation that God has called these ministries to preach in God's church around the world.

from sin, free from bitterness, free from hostility, free from hatred, free from all those adverse emotions that would lead us from Jesus Christ. If we have the truth of Jesus Christ abiding in our lives, we love our enemies, we do good to them that hate us, we pray for them that despitefully use us and persecute us. We cannot hate a single person on this earth, and if we think that is impossible, just look upon Jesus on the cross. "Father, forgive them, for they know not what they do." How wonderful were the actualities of Jesus taking His very own counsel and instruction and living it out in His own life!

If there is something we need here, it is to make sure tonight that we are true reformers. Reformers not only believe the truth, but they are also sanctified by it. Read carefully again Fundamentals of Christian Education, 432, which tells us that we can never be sanctified by error. Error never sanctifies. Truth alone can sanctify.

According to the Spirit of Prophecy what are the identifying marks of true reformers and reformation?

1) Reformation is built on a thus saith the Lord. The Great Controversy, 595
2) Reformers vindicate the character of Christ. Prophets and Kings, 675
3) True reformers walk in all His ways. The Great Controversy, 291
4) Reformers need to be reformed themselves. Testimonies, vol. 6, 154
5) Reformation must take place in the right spirit, the spirit of Jesus Christ. Ibid., vol. 4, 569
6) Reformers must be the most loving, and lovable Christians. Evangelism, 303
7) Reformers must be firm, but meek. Testimonies, vol. 6, 151
8) Reformers must be careful of their words. Christ's Object Lessons, 337
9) Reformers are the most unselfish people. The Ministry of Healing, 157
10) Reformers speak uplifting words. Selected Messages, book 1, 159

"No repentance is genuine, that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sins." The Desire of Ages, 555

God is calling His people. He is calling this church. Tonight, especially He is calling each one of us here in this holy, sacred convocation to true reformation. I know that you came here to hear the truth, and I want to say that I'm thrilled to hear many of you saying how much you have appreciated the truth-filled presentations that you have heard here. But unless true reformation is in our lives, all the knowledge in the world won't make any difference.

I want these churches in Washington to be reformed through the spirit of God working in their lives, and the churches in Oregon, in California, in Texas, in Arizona, in Nevada, in Idaho, in Montana, in all the other states from which you've come. Some of the churches today are hard pressed. And they are so settled in the New Theology and the errors of worldliness and liberalism, and all the other "isms" that there is only way to reach them. It won't be by argument, it won't be by showing them the Bible and the Spirit of Prophecy, but they may be attracted by the wonderful life you are living. And in the end that might do everything for them.

The churches need men and women who stand as true to principle as the needle to the pole, who cannot be bought or sold, whom bribery cannot change, nor threatenings, nor flattery. This is the kind of men and women God is looking for, and they must love as Jesus loved. I pray that no one will go out of here and say, The message we have heard has not been a loving message. I want to tell you that this is the only message God has given to us. A truth that sanctifies unto love and holy living. God bless each one of you.

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**Unless true reformation is in our lives, all the knowledge in the world won't make any difference**

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I believe that one of the greatest barriers we have in the presentation of truth are those who come to meetings such as this, and accept the message in the mind, but leave it there. They have dismissed the Holy Spirit who taught them the truth, and they do not understand that the same Holy Spirit is needed to transform their life through the power of Jesus Christ.

Brethren and sisters, we must allow the truth to set us free. Free...
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