The Physician
an Educator

The Divinity of Kindness

The Nature of Man

The Value of Christlike Love

Through Opened Doors

Christ Our Example, see page 16

Hungary:
New Efforts for Unity
Special Interview Report
See page 8
November is the Thanksgiving month. On the twenty-fourth of November millions of Americans will sit down to their traditional turkey, cranberry sauce, pumpkin pie and whipped cream—a sumptuous meal will be eaten by families gathered for the annual reunion. But only a small percentage of these millions will actually be thankful to the Lord for the wonderful blessings they have been privileged to receive in 1988. How about Seventh-day Adventists? Are we grateful to God for His blessing?

Most of us live in comfortable homes, drive good-looking cars, have the security of a good profession or a stable job, and what we cannot afford we are able to purchase anyway with our Visa or Master Charge.

But how do we express our gratefulness to God? Are we faithful to Him in our titles and offerings? Do we love Him so much that we want to tell the world of His love and goodness? Can we really testify to a dynamic, daily experience in a living testimony of His thrilling power to change lives? Think about it, friends, when we sit down to our sumptuous feast on Thanksgiving Day with our mock turkey, or a vegetarian roast, pie and all the trimmings, when the members of our families are gathered for our traditional homecoming. Is it not time we remember that the day is fast approaching when this world and the church will have closed its probation forever? And only those who have been truly thankful, and have expressed that thankfulness in their daily lives will have passed the final test and be sealed by the seal of the living God.

I am grateful to my God for the way He has led us and provided for us at Hope International this year. We have participated in four camp meetings in North America, which were well attended. Hundreds of letters have come to us from all over America telling what a tremendous blessing was received by those who attended. We spent six weeks in Australia and New Zealand last spring and three weeks in Europe and England this fall. Our meetings were well attended, and the Lord’s blessing was felt by hundreds. Revival and reformation are evident everywhere we go; surely the Lord is working with His people.

Marshall Grosboll and I were together in England, and then, while I was in Holland, he went again to Hungary. No doubt some of our readers have heard of the very difficult situation which has developed in that country over the last twenty years or more. Everyone should read the interview in this issue that Marshall had with the leaders of the disfellowshipped Hungarian Seventh-day Adventists.

Our Foundation is being well received around the world, and we are printing about 35,000 a month. We have provided free subscriptions to ministers in North America for more than a year, and now we are extending subscriptions to the ministers in the overseas divisions.

We are thankful for the success our television program has had as it continues to bring souls to the knowledge of the three angels’ messages. Our Truth for Today Bible correspondence course is growing steadily, and we have added staff to handle the increase.

Many have written and told us that they have come back to the church as a result of someone sharing an issue of Our Firm Foundation with them.

For all these blessings, our loving God, we give Thee thanks during this Thanksgiving season, and we pray that soon Your work on earth may be completed, and that we all who read this editorial may attend the great thanksgiving feast in heaven. This hope is your editor’s prayer.

Ron Spear—Editor

Life Abundant Missionary Institute

We’ve changed our name. We feel that “Life Abundant Missionary Institute” better reflects the purpose of our training school, and it ties in well with John 10:10, “I am come that they might have life, and that they might have it more abundantly.”

Our first session is now under way and going well. We’re thankful for the Lord’s blessing in this new venture. The three-month Home Health Instructor course is scheduled for the following terms: January 23—April 20; May 23—August 17; and September 18—December 14.

An integral part of this program is the one-week literature evangelist training given during the first week of each session.

For those wishing a more in-depth training, we offer an extended Lifestyle Instructor’s course. These sessions, beginning on the same dates as the shorter course, consist of two three-month sessions of training in addition to the Home Health Instructor’s course.

For further information, please write to

Life Abundant Missionary Institute
40416 123rd Ave. Ct. E.
Eatonville, WA 98328

2 Our Firm Foundation November 1988
Table of Contents

Vol. 3, No. 11 November 1988

Articles

The Physician an Educator
Health for mind and heart, as well as the body

Ellen G. White 4

The Cause I Knew Not...
A special report on the disfellowshipped Adventists of Hungary

Marshall Grosboll 8

Christ Our Example
How to work as did the Master Healer

Ellen G. White 16

Through Opened Doors
A look at the far-reaching influence of the “right arm”

Dave Fiedler 19

The Divinity of Kindness
Why Jesus did the things He did

Julius Gilbert White 24

The New Theology and the Nature of Man
If we don’t know ourselves, what do we know?

C.D. and R.R. Standish 26

The Value of Christlike Love
“If I have not love, it profiteth me nothing”

Ellen G. White 30


Departments

Editorial 2 Mélange 18

Looking Back 15

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 Physician an Educator

Ellen White

The true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives. He stands as a guardian of both physical and moral health. It is his endeavor not only to teach right methods for the treatment of the sick, but to encourage right habits of living, and to spread a knowledge of right principles.

Need of Health Education

Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and convenience of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men.

Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin, and the indulgences they foster, are steadily lessening both physical and mental strength, and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere.

Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life. The physician has many opportunities both of imparting a knowledge of health principles, and of showing the importance of putting them in practice. By right instruction he can do much to correct evils that are working untold harm.

A practice that is laying the foundation of a vast amount of disease and of even more serious evils, is the free use of poisonous drugs. When attacked by disease, many will not take the trouble to search out the cause of their illness. Their chief anxiety is to rid themselves of pain and inconvenience. So they resort to patent nostrums, of whose real properties they know little, or they apply to a physician for some remedy to counteract the result of their misdoing, but with no thought of making a change in their unhealthful habits. If immediate benefit is not realized, another medicine is tried, and then another. Thus the evil continues.

People need to be taught that drugs do not cure disease. It is true that they sometimes afford present relief, and the patient appears to recover as the result of their use; this is because nature has sufficient vital force to expel the poison and to correct the conditions that caused the disease. Health is recovered in spite of the drug. But in most cases the drug only changes the form and location of the disease. Often the effect of the poison seems to be overcome for a time, but the results remain in the system, and work great harm at some later period.

By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society.

The only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits
Natural Remedies

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.

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

Too little attention is generally given to the preservation of health. It is far better to prevent disease than to know how to treat it when contracted. It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the function of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed.

Training for Life's Conflict

We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law. This is recognized by the contestants in athletic games and trials of strength. These men make the most careful preparation. They submit to thorough training and strict discipline. Every physical habit is carefully regulated. They know that neglect, excess, or carelessness, which weakens or cripples any organ or function of the body, would ensure defeat.

How much more important is such carefulness to ensure success in the conflict of life. It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being. Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat.

"They which run in a race run all, but one receiveith the prize." 1 Corinthians 9:24. In the warfare in which we are engaged, all may win who will discipline themselves by obedience to right principles. The practice of these principles in the details of life is too often looked upon as unimportant—a matter too trivial to demand attention. But in view of the issues at stake, nothing with which we have to do is small. Every act casts its weight into the scale that determines life's victory or defeat. The scripture bids us, "So run, that ye may obtain." 9:24

With our first parents, intemperate desire resulted in the loss of Eden. Temperance in all things has more to do with our restoration to Eden than men realize.

Pointing to the self-denial practiced by the contestants in the ancient Greek games, the apostle Paul writes: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. Therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 9:25-27

The progress of reform depends upon a clear recognition of fundamental truth. 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. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself.

One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress.

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death.

The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives.

The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and debasing habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service.

In that ancient ritual which was the gospel in symbol, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ...
must be spotless. The Word of God points to this as an illustration of what His children are to be—"a living sacrifice," "holy and without blemish," "well pleasing to God."

Need of Divine Power

Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sand bank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.

Christ came to this world and lived the law of God, that man might have perfect

The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves

mastery over the natural inclinations which corrupt the soul. The Physician of soul and body, He gives victory over warring lusts. He has provided every facility, that man may possess completeness of character.

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood.

Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of "the rulers of the darkness of this world," and of "spiritual wickedness in high places."

Teaching in the Home

In no place is such instruction as this more needed, and nowhere will it be productive of greater good, than in the home. Parents have to do with the very foundation of habit and character. The reformatory movement must begin in presenting to them the principles of the

would certainly be made. Many would turn away from tradition and custom, and accept the divine principles of life.

Power of Example

The physician who ministers in the homes of the people, watching at the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great or an influence so far-reaching.

The physician's example, no less than his teaching, should be a positive power on the right side. The cause of reform calls for men and women whose life practice is an illustration of self-control. It is our practice of the principles we inculcate that gives them weight. The world needs a practical demonstration of what the grace of God can do in restoring to human beings their lost kingship, giving them mastery of themselves. There is nothing that the world needs so much as a knowledge of the gospel's saving power revealed in Christlike lives.

The physician is continually brought into contact with those who need the strength and encouragement of a right example. Many are weak in moral power. They lack self-control, and are easily overcome by temptation. The physician can help these souls only as he reveals in his own life a strength of principle that enables him to triumph over every injurious habit and defiling lust. In his life must be seen the working of a power that is divine. If he fails here, however forcible or persuasive his words may be, his influence will tell for evil.

Many seek medical advice and treatment who have become moral wrecks through their own wrong habits. They are bruised, and weak, and wounded, feeling their folly and their inability to overcome. Such ones should have nothing in their surroundings to encourage a continuance of the thoughts and feelings that have made them what they are. They need to breathe an atmosphere of purity, of high and noble thought. How terrible the responsibility when those who should give them a right example are themselves enthrilled by hurtful habits, their influence amounting to temptation an added strength!

The Physician in Temperance Work

Many come under the physician's care who are ruining soul and body by the use of tobacco or intoxicating drink. The physician who is true to his responsibility must point out to these patients the cause of their suffering. But if he himself is a user of tobacco or intoxicants, what weight will be given to his words? With the consciousness of his own indulgence before him, will he not hesitate to point out the plague spot in the life of his patient? While using these things himself, how can he convince the youth of their injurious effects?

How can a physician stand in the community as an example of purity and self-control, how can he be an effective worker in the temperance cause, while he himself is indulging a vile habit? How can he minister acceptably at the bedside of the sick and the dying, when his very breath is offensive, laden with the odor of liquor or tobacco?

While disordering his nerves and clouding his brain by the use of narcotic poisons, how can one be true to the trust reposed in him as a skillful physician? How impossible for him to discern quickly or to execute with precision!
If he does not observe the laws that govern his own being, if he chooses selfish gratification above soundness of mind and body, does he not thereby declare himself unfit to be entrusted with the responsibility of human lives?

Discouragements in His Work

However skilled and faithful a physician may be, there is in his experience much of apparent discouragement and defeat. Often his work fails of accomplishing that which he longs to see accomplished. Though health is restored to them most successfully he needs to have a strong constitution and vigorous health. A man that is feeble or diseased cannot endure the wearing labor incident to the physician’s calling. One who lacks perfect self-control cannot become qualified to deal with all classes of disease.

Often deprived of sleep, neglecting even to take food, cut off in great degree from social enjoyment and religious privileges, the physician’s life seems to lie under a continual shadow. The affliction he beholds, the dependent mortals longing for help, his communion with the Almighty, all combine to make his profession fraught with great responsibility.

One who lacks perfect self-control cannot be expected to become qualified to deal with all classes of disease.

His patients, it may be, have no real benefit to offer them or to the world. Many recover health, only to repeat the indulgences that invited disease. With the same eagerness as before, they plunge again into the round of self-indulgence and folly. The physician’s work for them seems like effort thrown away.

Christ had the same experience. He did not cease His efforts for one suffering soul. Of the ten lepers who were cleansed, only one appreciated the gift, and he was a stranger and a Samaritan. For the sake of that one, Christ healed the ten. If the physician meets with no better success than the Saviour had, let him learn a lesson from the chief Physician. Of Christ it is written, “He shall not fail nor be discouraged.” “He shall see of the travail of his soul, and shall be satisfied.”

If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and humiliation and His death of shame. If through our efforts one human being shall be uplifted and ennobled, fitted to shine in the courts of the Lord, have we not cause for rejoicing?

Personal Needs and Perils

The duties of the physician are arduous and trying. In order to perform tact with the depraved, make the heart sick, and well-nigh destroy confidence in humanity. In the battle with disease and death, every energy is taxed to the limit of endurance. The reaction from this terrible strain tests the character to the utmost. Then it is that temptation has greatest power. More than men in any other calling, is the physician in need of self-control, purity of spirit, and that faith which takes hold on Heaven. For the sake of others and for his own sake, he cannot afford to disregard physical law. Recklessness in physical habits tends to recklessness in morals.

The Only Safeguard

The physician’s only safety is, under all circumstances, to act from principle, strengthened and enabled by a firmness of purpose found only in God. He is to stand in the moral excellence of His character. Day by day, hour by hour, moment by moment, he is to live as in the sight of the unseen world. As did Moses, he must endure “as seeing him who is invisible.”

Righteousness has its root in godliness. No man can steadily maintain before his fellow men a pure, forceful life, unless his life is hid with Christ in God. The greater the activity among men, the closer must be the communion of the heart with Heaven.

The more urgent his duties and the greater his responsibilities, the greater the physician’s need of divine power. Time must be redeemed from things temporal, for meditation upon things eternal. He must resist an encroaching world, which would so press upon him as to separate him from the Source of strength. Above all other men should he, by prayer and the study of the Scriptures, place himself under the protecting shield of God. He is to live in hourly contact and conscious communion with the principles of truth, righteousness, and mercy, that reveal God’s attributes within the soul.

Just to the degree in which the Word of God is received and obeyed, will it impress with its potency and touch with its life every spring of action, every phase of character. It will purify every thought, regulate every desire. Those who make God’s Word their trust will quit themselves like men and be strong. They will rise above all baser things into an atmosphere free from defilement.

When man is in fellowship with God, that answerful purpose which preserved Joseph and Daniel amidst the corruption of heathen courts, will make his a life of unsullied purity. His robes of character will be spotless. In his life the light of Christ will be undimmed. The Bright and Morning Star will appear shining steadfastly above him in changeless glory.

Such a life will be an element of strength in the community. It will be a barrier against evil, a safeguard to the tempted, a guiding light to those who, amidst difficulties and discouragements, are seeking the right way.

The Ministry of Healing, 125-136

November 1988 Our Firm Foundation 7
The Cause I Knew Not

Hungary is a country situated between Austria and Russia, just below Czechoslovakia. The Seventh-day Adventist believers there have suffered many hardships—but the most serious hardships have come from struggles within the church. As a result, hundreds of our most faithful brothers and sisters, who are deeply concerned about the growing apostasy within the church in that country, have been disfellowshipped without trial. The Adventist Review (November 6, 1984) reported that they had been “improperly disfellowshipped.”

The following is an interview, some of it through an interpreter, between Marshall Grosboll and some of the leaders of the disfellowshipped Seventh-day Adventists of Hungary. The interview was conducted in Budapest, Hungary, on September 20, 1988. Initial Hungarian participants in this interview (pictured above) were 1) Oscar (Oszkár) Egervári, elected leader and board chairman of the Small Committee, 2) Susan (Zsuzsa) Vanko, scholar, evangelist, member of the Small Committee, and the second in leadership, and 3) Marianna Klizcko, office worker and English-Hungarian interpreter.

During the interview two Hungarian pastors arrived from outlying districts for a meeting of the Small Committee. They were 4) Charles (Karoly) Someleitner, pastor of four churches, member of the Small Committee, and one of the original pastors who were disfellowshipped, and 5) George (Gyorgy) Stuber, also pastor of four churches, member of the Small Committee, and one of the original pastors who were disfellowshipped.

Interview

Marshall: Let me share first of all what a deep spiritual blessing and encouragement I have received from visiting the disfellowshipped Adventists here in Hungary, and worshiping in their churches again this year. I want to assure you that there are thousands of concerned Adventists all over the world who look to you as an example of fidelity and courage in your stand for truth, whatever the cost. You are loved and remembered in prayer.

Maybe we should first define the term “Small Committee.”

Oscar: This is our co-ordinating board [something like an executive committee] and was developed in 1976 when Elder Pierson, the then General Conference president, visited Hungary and held a meeting. Eighty delegates of the disfellowshipped Adventists were at the meeting. Elder Pierson asked for a “small committee” from this group to represent the disfellowshipped Seventh-day Adventists.

Susan: We did not anticipate that the “small committee” would form a coordinating board or would continue beyond that meeting.

Oscar: This committee was formed of pastors and laymen. After the meeting, the group continued to meet and continued to be called by the term Elder Pierson had given it.

Marshall Grosboll, director of the Institute of Ministry, Wichita, Kansas, views the leaders of the Seventh-day Adventists disfellowshipped by the Hungarian Union for their opposition to its ecumenical policies.
Marshall: How are the members of the Small Committee chosen?
Oscar: We did not have any elections for several years because we never anticipated this committee to continue. We expected to have the disfellowshipings resolved and to have the disfellowshiped members brought back into the church.

We now have an election by the members of the different churches every five years until the situation is resolved. It is currently composed of seventeen members—eight laymen, eight pastors, and the chairman. It is responsible for the spiritual, financial, and organizational functions of the churches it represents.

Marshall: What were the problems that resulted in the mass disfellowshipping of so many Adventists?
Oscar: First it should be stated that a great positive change started last year between the churches [of all denominations] and the Hungarian government.

Previously many people perceived that the Hungarian State Office of Churches sought to break down the vitality of the churches, but they tried to do so from within, by getting such people elected as church leaders who would cooperate with them for this purpose.

Marshall: Did the State have to approve the leaders who were chosen?
Oscar: Yes. But today the leaders of the government acknowledge that there were problems involving church liberty.

Susan: As a consequence of this cooperation that developed, the personal behavior of our church leaders was corrupted. They also began to build up relationships with other denominations who were against our Seventh-day Adventist beliefs. The leaders began to bring in strange ideas and terminology about theology and politics that bothered the church members very much.

Marshall: Maybe you cannot answer this question publicly, but to the extent that you can, what were some of the strange theological and political concepts that developed?
Susan: It is hard to say because of prevailing circumstances, but suffice it to say that they developed terminology and theological ideas to fit the concepts of the prevailing society around them, and such as would enhance them in their upward aspirations.

Marshall: This certainly did not develop overnight. When did it begin?
Oscar: In the 1950s. By the 1960s, there began to be pressure on the pastors to also adopt the same social theology and terminology of the leaders, and by the 1970s even the members began to feel the pressure.

Marshall: And where were you during this time?
Oscar: I began my ministry here in Hungary as a pastor in 1949. I continued to serve as a pastor until becoming a conference president in 1971.

Marshall: Then you must have experienced much of this pressure, especially being a conference president.
Oscar: The pressure came in many forms. Sometimes I got but 40 hours of sleep at night.

Marshall: And Sister Vanko, where were you during this time?
Susan: I was first employed by the Hungarian Union [Conference of Seventh-day Adventists] in 1965. After two months they sent me to the Lutheran Theological Seminary of Hungary where I studied for five years. Afterward I worked for the Hungarian Union as a Bible worker and evangelist and I shepherded two congregations. Especially worked with the youth of the Union. Later, I became a teacher of theology in the Pastors’ Training Seminary of the Council of Free Churches in Hungary.

Marshall: What is the Council of Free Churches?
Susan: The Hungarian Council of Free Churches is an alliance of five churches of Hungary: Baptists, Methodists, Pentecostals, Free Christian and Seventh-day Adventists. From 1957 it was the will of the government for smaller Protestant churches to come under this organization.

Marshall: And what was the Pastors’ Training Seminary of the Council of Free Churches?
Susan: It was a correspondence school to train pastors for the various churches of the Council of Free Churches.

Marshall: So the Baptists, Methodists, Pentecostals, Free Christians and Seventh-day Adventists all received the same training?
Susan: Yes. There was a common teaching staff composed of teachers from each of these churches. Later the Lutherans and the Calvinists also joined us. Each student received the same basic education, and then each church denomination had a special section just for the ministerial students from their denomination.

Marshall: So you were one of the Adventist teachers there?
Susan: Yes. The Adventist Church had great influence in the Council of Free Churches and the school connected with it. The head of the Council of Free Churches at this time was a disfellowshipped Seventh-day Adventist named Sandor Palotay, who still professed to be a liberal Adventist. Also, the head of the school was a Seventh-day Adventist by the name of Jené Szigeti, who is now the president of the Hungarian Union [of Seventh-day Adventists].

When Jené Szigeti called me to teach there, I was promised that the school was, and would remain, a conservative, Bible-believing institution and that no modern liberal theology would be taught. I was told that this would be a wonderful opportunity to witness to the students and teachers of these other denominations.

But it soon developed into a typical, ecumenical, theological seminary with the most modern and liberal theology. Instead of witnessing to others, our own Adventist students began to learn the skeptical ways of the world. As one Adventist student told me, “I can’t read my Bible as before. I don’t want to accept these higher critical principles, but now I have doubts that I cannot shake. I can no longer put my full confidence in the Bible.” He is now a conference president of the Union. I learned that you cannot combine light and darkness. I should have known from the beginning that the basic principle of this amalgamated study was wrong.
Marshall: So there was apostasy in the leadership, as well as in the ministerial training course, and the result of this liberalism began to permeate the churches? Oscar: Yes.

Marshall: What did you do about it? Oscar: The ministers who were concerned about the situation began to gather for prayer and Bible study. We fasted and prayed and discussed what we could do about the problems of the church. We did not say anything about our concerns to the members, but rather prayed that the Lord would show us, as ministers, the right thing to do and to give us a solution. This group started to meet in 1965 following the first major crisis.

Marshall: What was that? Oscar: This crisis developed on the surface because of the well-known immoral conduct of the Union president. But in the background was a great concern about the whole moral breakdown of the church. We were not involved in this situation. I was pastoring 200 kilometers from Budapest in Pecs. This crisis was primarily confined to Budapest, but we all saw that the concerns of these brethren were real.

Marshall: How did they express their concerns? Oscar: A delegation of these concerned brethren met with the Division revealed the names of those who had met confidentially with the Division president, and these members were all disfellowshipped.

Marshall: How many were disfellowshipped? Oscar: About 300.

Marshall: What was the reason given for their disfellowshipping? Oscar: They were called rebellions.

Susan: These disfellowshipped brethren tried to have their situation heard, and so they called together a meeting on Sabbath afternoon within the Central Church of Budapest, where they had been members. The police were called, presumably by the Union, and the meeting was dispersed.

The Union [executive] committee then informed many of these disfellowshipped members that they were not to attend any Seventh-day Adventist Church in Hungary.

Marshall: And this crisis was the first that caused many of the pastors to begin to meet together in fasting and prayer? Oscar: Yes. Marshall: What happened next? Oscar: The unchristian behavior of the Union leaders became worse and worse. We tried to minister to these disfellowshipped members and to encourage them. We were eventually able to bring

Marshall: What do you mean by the ecumenical problem? Oscar: Since 1948 the Protestant churches of Europe have been working toward unity. Now, since Vatican II ended in 1965, the Catholic Church has become more interested in ecumenicalism also. Since that time, both Protestants and Catholics have worked together to heal the breach between them so that they can work together in unity.

Susan: The ecumenical movement expressed the desire for all denominations to seek full organizational harmony and cooperation, along with a common liturgy and service, in spite of doctrinal differences, while maintaining separate denominational names and existences.

Oscar: In this movement we saw the fulfillment of Revelation 13 that predicts a unity of religious powers that would lead to the making of an image to the beast.

Marshall: So the ecumenical problem you were concerned about was the problem of the Adventist Church being involved in this ecumenical process. One of the ecumenical trends that you were concerned about was that the church was a member of the Council of Free Churches, whose goal it was to unite the various churches, including the [Seventh-day] Adventist Church into bonds of mutual interest and activity. Is that right? Oscar: Yes. Sandor Palotay, the president of the Council of Free Churches, was the vice president for the Ecumenical Council of Churches in Hungary. In fact, the whole Council of Free Churches, with all of their member churches, was a regular member of the Ecumenical Council of Churches of Hungary.

Marshall: Now you are speaking of yet another organization. These organizations all seem to be intertwined in one way or another, and if one has never heard of them before, it is hard to keep them straight. What is the Ecumenical Council of Churches of Hungary? Susan: It is the Hungarian branch of the World Council of Churches.

[Note: Pastor Charles Sonneleitner came into the room and joined our discussion at this time.]

Marshall: Interesting. Let me see if I can follow all of this now. The Seventh day Adventist Church is a leading member of the Council of Free Churches. The Council of Free Churches is a part of the Ecumenical Council of Churches of Hungary. And the Ecumenical Council of Churches of Hungary is a part of the World Council of Churches. Is that right?

As our presence in the ecumenical movement became known, it hindered our work in calling people out of Babylon

president, Mario Fregland, who was a very fine Christian. This meeting was to be confidential. Here they shared some of the problems of the [Hungarian] Union with him in order to solicit his help and seek his advice.

President Fregland, upon investigation, ordered the Union president to resign because of his immoral conduct. He then nominated a new Union president who was a faithful elder pastor. But as soon as the Division president left the country, the State Office of Churches put the deposed Union president back in office. Investigation soon about 80 of them back into church fellowship. Many of the rest began to worship in one another's homes since the doors of the churches had been closed to them. As we visited them, they expressed great concern to us about the ecumenical trend of our [Hungarian] Union [Conference].

Susan: At this time our prayer group began to study the prophecies of Daniel and Revelation, and we also became convicted about the dangers of ecumenicalism, which made us also more aware of the growing ecumenical problem in our Union.

10 Our Firm Foundation November 1988
Susan: That is correct. Thus the Seventh-day Adventists of Hungary were a part of the World Council of Churches. But most of the members and ministers did not know that. At first, only the top Union leaders took part in any of the ecumenical meetings of the World Council of Churches.

The greatest problem, however, was not the technical belonging to these organizations, but the ecumenical theology that began to be taught to our members—that the Seventh-day Adventist doctrine is not so important as unity between the various denominations. This concept began to permeate our churches. Thus, as our presence in the ecumenical movement became known, it hindered our work in calling people out of Babylon. Our ecumenical stand was a contradiction of our Seventh-day Adventist message and mission.

Marshall: Pastor Charles Sonneleither, you just joined us. Do you have anything to add to that?

Charles: Yes. I would like to express another real concern in this area, and that is that the ecumenical movement seeks to prohibit proselytizing [winning members] between churches.

Let me read to you from the constitution of the Council of Free Churches which Susan has here. This is Point 4a of the constitution: “The member churches [of which the Seventh-day Adventist Church is one] . . . will not promote, either directly or indirectly, the conversion of individual members from one member denomination into another.” Thus our church, by accepting this constitution, has agreed not to try to convert Methodists, Baptists, Pentecostals, or Free Christians into our church.

Jeno Szigeti, the current Hungarian Union president, expressed his full support of this action in an article he wrote in the Theological Review [1978, Issue 5-6, 151]. In this article he said, “We [Seventh-day Adventists] do not discourage and do not prohibit believers . . . from taking part in the worship or Bible studies of other denominations, or, if they desire, to use the pastoral care of ministers from other denominations. We also, as Seventh-day Adventists, cannot be driven by a wolf instinct in pursuit of sheep in other folds.”

Jozsef Szakacs, past president of the Union, said in his inaugural speech when he went from being the Seventh-day Adventist Union president to become the president of the Council of Free Churches: “My conviction is that Jesus Christ is the head of the church and of the churches, the Christian denominations.” He also expressed the desire to continue “to serve God Almighty as a faithful member and minister of the Adventist Church . . . within this new post as head of the Council of Free Churches.”

The Union president publicly stated his belief in the holy calling of the Secretariat of the World Council of Churches

alarmed over these serious ecumenical trends. What happened next?

Susan: As time went on, the ecumenical problem did not abate, but continued to grow worse. Up to this point the average member did not yet know, or believe, that our church was really involved in the ecumenical movement. They were concerned about the moral lapses of the conference, but did not know about our ecumenical involvement. Two events happened in late 1974 and early 1975 that alerted the members to the seriousness of the situation.

In September of 1974, all the pastors of all the churches of the Council of Free Churches were called together for a meeting in a Seventh-day Adventist Church room. This meeting, of course, included all the Seventh-day Adventist pastors. The speaker was a Lutheran bishop and his speech was an aggressive ecumenical discourse.

The Union leaders openly expressed agreement with this speech. This openness was a jolt to many of the Seventh-day Adventist ministers and caused them to realize that they were going to have to do more than just pray, and that the Lord expected them to do something more.

Then, just seven months later, in April of 1975, Philip Porter, the general secretary of the World Council of Churches, visited Budapest, Hungary. Sandor Palotay, the head of the Council of Free Churches, invited him to give a lecture to all the pastors of the Council of Free Churches. So again, all the Adventist pastors were called together, along with the pastors of the other churches, to hear a speech.

Here it was openly revealed that all of the churches belonging to the Council of Free Churches were participating members of the Hungarian Ecumenical Council and the World Council of Churches. Thus the Seventh-day Adventist Church in Hungary was an official member of the World Council of Churches. Although

The Union president publicly stated his belief in the holy calling of the Secretariat of the World Council of Churches

lectured to all the pastors of the Council of Free Churches. So again, all the Adventist pastors were called together, along with the pastors of the other churches, to hear a speech.

Here it was openly revealed that all of the churches belonging to the Council of Free Churches were participating members of the Hungarian Ecumenical Council and the World Council of Churches. Thus the Seventh-day Adventist Church in Hungary was an official member of the World Council of Churches. Although

November 1988 Our Firm Foundation 11
We appealed to the Euro-African Division Committee for something to be done to save the church because the apostasy was so serious.

to do what we could, in a Christian spirit, to save the church. So we wrote more letters to the Union committee. Soon the Union president fulfilled his promise and we were dismissed from our jobs.

Marshall: How many?
Oscar: Six pastors.

Marshall: And what happened next?
Susan: We appealed to the Euro-African Division Committee [which was over the Hungarian Union]—not for our jobs, but for something to be done to save the church because the apostasy was so serious.

Charles: The Union committee then circulated a letter to the churches falsely accusing us of many things in an attempt to justify these dismissals. Some of the accusations were of serious moral wrongs, but although most of the church members did not believe these accusations, they became increasingly concerned.

Everyone waited for the Division to settle the problem in a right and Christian spirit. Sad to say, we were in for a very great disappointment. We knew there were problems with the Union leadership in Hungary, but we thought that all the other leaders in the Adventist Church were true and holy. We especially trusted them because they were free of any national concerns and we thought that they were God’s messengers, almost like angels.

Marshall: What was the result?
Susan: In December of 1975 there was a special Hungarian Union Church Delegates Meeting called by the Division. We looked forward to the meeting with hope and anticipation. But we were bitterly disappointed. The details are too painful to give and do not need to be told here, but suffice it to say that the Division condemned the dismissed pastors before all the delegates.

Marshall: And what effect did this have on the delegates?
Susan: Many of them saw that the Division was merely going to support the church members themselves. This was a grass-roots movement of the laity without any involvement of the leaders. This movement caused the members to have to start studying and praying as they had never done before, and the Holy Spirit brought a revival among these concerned brethren.

Marshall: And what was the effect upon the Union Committee?
Oscar: They tried to stop the protesting. So determined were they to stop all protesting that they closed and locked five churches, forbidding any congregating of the members. Next they totally disbanded three other churches, including the 430-member Central Church of Budapest—the largest Seventh-day Adventist Church of Hungary. They declared the members of these disbanded churches to be disfellowshiped. However, they allowed those to be reinstated who signed a document stating that they would be obedient to the [Hungarian] Union Committee, and that they denied that there was any ecumenical problem in the church. Thus pressured, many of them signed.

Marshall: How many were disfellowshiped and not reinstated into church membership?
Oscar: Five-hundred eighteen.

Marshall: Did any of these disfellowshiped members receive a trial as outlined in the Seventh-day Adventist Church Manual?
Oscar: No. They simply received a letter from the Union Committee declaring them disfellowshiped.

Marshall: The Bible gives clear guidelines that only members of a local church can disfellowship another member—and the manual also makes this very clear. But it sounds as if the local church was totally bypassed in these proceedings.

Oscar: That is correct. They were disfellowshiped by either the Union Committee or the Conference Committee. None were permitted a trial. They were then forbidden to come back to church.

The actual disfellowshipping of these people, as irregular as it was, was not the whole problem however. The people who were disfellowshiped were treated with such malice by the Union leadership, who formulated the most vicious accusations against them in order to justify their actions, that subsequently 642 more members said that they could no longer support the [Hungarian] Union Committee until these people were received back into the church—they would...
themselves receive the lot of their fellow brethren.

Marshall: So that brought to 1,160 the number of members who were disfellowshiped or felt constrained to leave. How many members were in the Hungarian Union of Seventh-day Adventists at this time?

Oscar: On the books, about 5,000.

Marshall: And, including visitors and children, how many were attending the combined Seventh-day Adventist Churches of Hungary?

Oscar: Probably between 3,500 and 4,000.

Marshall: So about a third of the active members were disfellowshiped or removed, and that was in addition to the 300 who had already been expelled from the church a few years earlier. Has there ever been any official acknowledgment that these disfellowshipings were illegal according to the manual, and contrary to the Bible?

Susan: Both General Conference and Division leaders have freely acknowledged that these disfellowshipings were unlawful and unchristian, and it has been acknowledged in the Adventist Review, but no one has been willing to correct the wrong. Rather, the General Conference has confirmed the Union leadership and all their actions.

Oscar: They did once suggest that we turn everything over to an arbitration committee composed primarily of the Union leadership, but we cannot do that until there is a change in the Union. We now feel a sacred responsibility to preserve and guard the purity of the gospel and its proclamation in this country.

[Another minister, George Stuber, entered about this time.]

Marshall: When 1,160 of you suddenly found yourselves cast out and homeless, with your characters misaligned and without a trial, and with no support from the Division or the General Conference, you must have felt very discouraged, especially since in our church, the remnant church of Bible prophecy, many people support the actions of the visible leaders of the church under all conditions, regardless of what they do. How long was it before you began to meet together for worship and Sabbathkeeping?

Susan: The churches that had been dissolved immediately started to meet together on Sabbath. They met in homes and asked the disfellowshiped pastors to come and preach to them, which was the beginning of the church organization that is still functioning today. But we encouraged everyone where the churches were still functioning without being locked up, to remain in the churches where they were. We used to say, "If they throw you out the door, return through the window."

Marshall: Was there any persecution that resulted from the members meeting together for worship in their homes?

Susan: Much. The Union made many threats of State reprisals against these members for worshipping together. These threats were followed up and there resulted years of persecution.

Marshall: This persecution must have forced clandestine activity among the disfellowshiped members. In other words, they must have had to resort to doing everything in secret.

Oscar: No, we did not become secretive. We seek to be law-abiding citizens and we have done nothing against the State. We wrote and explained our position to the State Office of Church Affairs. Moreover, the Lord has called us to give the gospel to the people of Hungary. The Lord has opened many avenues of witnessing.

Marshall: Such as?

Oscar: Our work is to do the same work as Jesus did. He was involved in helping people where they were and ministering to their needs. Just so, we want to be a blessing to the people of Hungary and an asset to the government. The Lord has opened many avenues for accomplishing this mission. Some of our institutions and activities are as follows:

1) We run an alcoholic rehabilitation program.
2) We have two homes for the aged.
3) We have held youth camps for the past twelve years. We have now expanded beyond just youth camps and have four camp meetings a year in order to minister to people of every age group and location.

We feel a sacred responsibility to preserve and guard the purity of the gospel and its proclamation in this country.

Marshall: The Lord has indeed given you a vision for finishing the work in this part of the world. Now, as we have visited the churches together, you have introduced me to many people who have been coming to church for one to two years and who have been receiving Bible studies during all that time. These people, as I have observed, all seem to dress, eat, and act like conservative, converted Adventists. Yet for one after another you have told me that he or she is already ready for baptism and the event is coming up soon. You do more training and instructing before baptism than I have ever seen.

Oscar: We want to make sure they are ready. We have already seen what can happen to a church, and even a conference, when it becomes filled with members who are not converted.

Marshall: Yes, Ellen White warns us about that in Evangelism, 313. Have you been able to have any baptisms with this policy?

Oscar: We have baptized 600 people.

Marshall: That is over half again as many as you started out with. And how many people do you have now coming to church who are not baptized yet?

Oscar: Between 1,000 and 1,200.

Marshall: Last year when I was in your headquarters church, over 300 were present on Sabbath morning—fully a third were not yet baptized. I was
happy to meet many of them again this year who have now become functioning and happy members of the church. Deaths have undoubtedly taken a toll, along with some who have apostatized or moved. What is your current membership?

Oscar: 1,254

Marshall: And what is your average collective attendance for all your churches?

Oscar: 2,500

Marshall: Twice as many attending as are on the books! That is certainly a different situation than we find in America. How many churches and groups do you have in Budapest?

Oscar: Four

Marshall: How many are in attendance at your largest church here.

Oscar: 300

Marshall: That must now be the largest Seventh-day Adventist Church in Hungary?

Oscar: Yes, it is.

Marshall: How many churches and groups do you have scattered throughout the rest of Hungary?

Oscar: 75

Marshall: So that makes 79 active churches and groups. Now, I have a very serious question: I realize that you never left the church but were expelled without a trial, and that you have been forced to worship together for the preservation of your faith, and the saving of your children, as well as for the conversion of souls, but now that you find yourself in this situation, are you seeking to start a new denomination such as the Reformed Seventh-day Adventists did?

Oscar: No! Never! We want more than anything else to be a part of the worldwide Seventh-day Adventist Church. We believe this is the church of Bible prophecy.

Susan: It is very painful what we have suffered from the church, but we have kept our faith in the movement and we love God's faithful Seventh-day Adventist people in all the world.

Oscar: We are very thankful for the many members of the worldwide church who are praying for us and encouraging us in our trials.

Marshall: What solutions do you presently see for resolving this situation?

Oscar: The true solution is a revival and cleansing of the church by the Holy Spirit, both in Hungary and in the world. We look forward to that day and are praying for it.

Our Small Committee also submitted a proposal on August 21 of this year to the General Conference and Trans-European Division to “admit us as a conference attached directly to the Division.” Since we have been excluded from the Union, we are seeking to be connected directly to the Division.

Charles: We are Seventh-day Adventists and will never and can never be anything else. We have suffered much loss, misunderstanding, and trials from the authorities because we have refrained from organizing into a church on our own. God has miraculously guided and protected us many times. However, the laws of Hungary are now such that we must officially incorporate before the end of this year if we do not receive a favorable reply from the Division and the General Conference. However, we are determined to always remain faithful Seventh-day Adventists, loyal to the Lord.

Marshall: Do you see any evidence of softening on the Union's part?

George: No. We cannot see any softening. We would like very much to see a change and are ready to reunite with the Union at any time a change could occur and we would be invited back. But all indications are that the situation is continuing to worsen.

Susan: Let me give you an example. Jozsef Szakacs, the former Union president until he became head of the Council of Free Churches in 1980, gave the Catholic primate-archbishop [the head of the Catholic Church in Hungary] a “brotherly kiss of peace” at a well-publicized public ceremony in an Orthodox Church in Budapest on January 17 of this year. This action was to symbolize a closer working relationship and brotherly affection between the churches of the Council of Free Churches [which includes the Seventh-day Adventist Church] and the Catholic Church.

Marshall: That is certainly getting ecumenical! What is Jozsef Szakacs' attitude toward the Small Committee? Is he trying to work in peace with them as he is with the Catholic Church?

Oscar: You mean, what "was" his attitude toward the Small Committee and their churches, as I will explain. He was one of the most bitter of our enemies, and because of his close political ties he has been able to bring much persecution. Jozsef Szakacs was just in his fifties and had great plans for further ecumenicalism both here and in other communist governments. Within a week of giving this kiss of peace and receiving a holy kiss from the archbishop of Hungary, he died suddenly and unexpectedly.

Charles: Jenő Szligeti, our current Union president, honored him in a published Memoriam to Jozsef Szakacs, for the great ecumenical achievements accomplished under his influence.

Marshall: Has the persecution abated since his death?

Susan: Yes. But that is not alone due to his death. There has also developed much more religious liberty within Hungary over the past year.

Marshall: What are your present goals for the Seventh-day Adventist Churches and the church members represented by the Small Committee?

Oscar: Our members have learned to stand for truth and to go through trials and troubles without becoming bitter. We hope we have grown more like Jesus through it all. Our great goal is to help our members be ready for the closing work on earth and to stand victorious when Jesus comes. We want to see the sanctified character of Jesus—His love—exemplified in each member. As The Desire of Ages, 827, says, "Christ is sitting for His portrait in every disciple." We want that picture of Jesus' love, faithfulness and purity exemplified in each member of the church. In pursuit of this goal, we initiated a program two years

Twice as many attending church as are on the books! That is certainly a different situation than we find in America
ago at a pastors' meeting designed to help each member experience revival and reformation. The Lord has been greatly blessing in this endeavor.

Susan: And then beyond our own members, we want to be used by the Lord to reach and save for the heavenly kingdom as many people of Hungary as we can. Jesus died for every soul and we must be obedient to His commission to do His work.

Marshall: One last question—what would you like to say to the world field?

Oscar: We would like to say "Thank you" to the many faithful Seventh-day Adventists around the world who have encouraged us and prayed for us in our trials—and we still need their support.

Susan: You cannot imagine how much these letters and visits and news of concerned brethren meant to us. The pain [of being disfellowshiped and condemned] was so deep it can hardly be imagined. These encouragements came just in time.

Oscar: For years we all thought we were good Christians if we just kept quiet and kept the Sabbath and went to church, but we let apostasy increase until it almost destroyed the church. We know now that it would have been much better to have stood up sooner. We must all go through the experience of standing alone for the Lord, but the longer we wait the harder it is. We would also like to encourage all those who are, or will soon find themselves, in trying situations for the truth such as we have experienced. We want to let them know that the Lord will never leave them, but will sustain them at every step, even through the most severe trials.

Finally, let us all unite together for a finished work so that Jesus can come again soon.

In 1908 Elder J. A. Burden, the founder of Loma Linda Sanitarium and the College of Medical Evangelists (now known as Loma Linda University Medical School), wrote to Dr. W. A. Ruble, explaining the situation in California.

Our understanding of the testimonies is, that while thousands are to be quickly qualified for thorough medical-evangelistic work, some must qualify to labor as physicians. We have been instructed again and again to make the school as strong as possible for the qualification of nurses and physicians; and the opening of a way for its recognition, with no thought or effort on our part, and especially in view of the fact that California heretofore had been one of most difficult States for medical practitioners to gain recognition in, seemed to us a divine providence, coming as it did the next year after we had started our school. The battle was fought by the osteopaths, but the Legislature then threw the gate wide open for any school whose requirements for entrance to the medical course were equal to a high school preparation on the ten fundamental branches that underlie medical education. Materia medica and surgery are both thrown out, so that a good, thorough school of hygiene or rational practice of medicine would have no difficulty in being recognized in this State. And should our school be recognized here, its students would have a vantage ground from which to secure recognition in other states, the same as the osteopaths are being recognized. Their healing art is fast being recognized in all the States, but they have had to fight their way to the front with everything against them. Their opening the way will evidently make it easier, for a time at least, for other reputable methods of healing to become recognized.

It certainly was a great misfortune that the American Medical Missionary College was launched under cover of the regular schools rather than under the banner of the healing art embodied in the third angel's message. And it seems to some of us that we shall make the same mistake they did if we undertake to follow their example in establishing a medical school whose very standard, if it is at all main-

LOKING BACK

Loma Linda Messages, 368-370
Christ Our Example

That which is most needed by medical missionary workers is the guidance of the Spirit of the Lord. Those who labor as Christ, the great Medical Missionary, must be spiritual-minded. But not all who are doing medical missionary work are exciting God and His truth. Not all are submitting to the guidance of the Holy Spirit. Some are bringing to the foundation wood, hay, and stubble—material that will not bear the test of fire.

I pray that I may have wisdom and power from God to present to you that which constitutes gospel medical missionary work. This is a great and important branch of our denominational work. But many have lost sight of the pure, ennobling principles underlying acceptable medical missionary work.

In my diary I find the following, written one year ago:

October 29, 1902—This morning I woke early. After praying most earnestly for wisdom and clearness of mind, I might properly express the matter urged upon my attention. I wrote out about ten pages of instruction. I know that the Lord helped me to trace on paper the important matter that should come before His people.

When writing thus, I feel intensely, but after the instruction has been recorded, relief comes to my mind; for I know then that the subject matter presented to me will not be lost, even though the subject may pass from my mind.

Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught. He came to the world for no other purpose than to place men on vantage ground before the world and the heavenly universe. He came to bear testimony that fallen human beings, through faith in His power and efficacy as the Son of God, may become partakers of the divine nature. He alone could make atonement for sinners, and open the gates of Paradise to the fallen race. He took on Himself, not the nature of angels, but the nature of man, and in this world lived a life untainted by sin. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." 1:12

By His life and death Christ taught that only in obedience to God's commandments can man find safety and true greatness. "The law of the Lord is perfect, converting the soul." Psalm 19:7. God's law is a transcript of His character. It was given to man in the beginning as the standard of obedience. In succeeding ages this law was lost sight of. Hundreds of years after the Flood, Abraham was called, and to him was given the promise that his descendants should exalt God's law. In course of time, the Israelites went into Egypt, where for many years they suffered grievous oppression at the hands of the Egyptians. After they had been in slavery for nearly four hundred years, God delivered them by a wonderful manifestation of His power. He revealed Himself to the Egyptians as the Ruler of the universe, one greater than all heathen deities.

At Sinai the law was given a second time. In awful grandeur the Lord spoke His precepts, and with His own finger engraved the Decalogue upon tablets of stone.

Passing down through the centuries, we find that there came a time when God's law must once more be unmistakably revealed as the standard of obedience. Christ came to vindicate the
Jesus expects His disciples to follow closely in His footsteps, enduring what He endured, suffering what He suffered, overcoming as He overcame.
in person on this earth. If He were here, He would be drawn out to rebuke many who, though professing to be medical missionaries, have not chosen to learn of the great Medical Missionary His meekness and lowliness. In the lives of some occupying high positions in the medical missionary work, self has been exalted. Until such ones rid themselves of every desire to uplift self, they cannot clearly discern the character of Christ, nor can they do the work that He did.

When the Holy Spirit controls the minds of our church members, there will be seen in our churches a much higher mean that the identity of one person is to be submerged in that of another; nor does it mean that the mind of one is to be led and controlled by the mind of another. God has not given to any man the power that some, by word and act, seek to claim. God requires every man to stand free, and to follow the directions of the Word.

In every movement Christ’s followers are to reveal their regard for Christian principles—loving God supremely, and their neighbor as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast aside; sweetening the bitter waters in the place of giving their fellow pilgrims gall to drink.

Let us increase in a knowledge of the truth, giving all praise and glory to Him who is One with the Father. Let us seek most earnestly for the heavenly anointing, the Holy Spirit. Let us have a pure, growing Christianity, that in the heavenly courts we may at last be pronounced complete in Christ.

“Behold, the bridegroom cometh; go ye out to meet him.” Matthew 25:6. Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. We must expect difficulties. Trials will come. Christ, the Captain of our salvation, was made perfect through suffering. His followers will encounter the enemy many times, and will be severely tried; but they need not despair. Christ says to them, “Be of good cheer; I have overcome the world.” John 16:33

Pacific Union Recorder, December 17, 1903

Let those who hold the truth in righteousness arise, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not.
Through Opened Doors

THE RIGHT hand is used to open doors through which the body may find entrance."

Anyone familiar with Ellen White will know immediately that the illustration above is meant to convey the importance of the medical missionary work. Time and again she refers to this branch of labor as the "right arm of the message." Her intent is clear; medical missionary work is of such a magnitude in the overall mission of the Seventh-day Adventist Church that we dare not neglect it. It is crucially important that this work be given the place God intended it to fill, and that it be carried forward as He has stipulated. It is all too true that that which has the potential of bringing great blessings can, if used ill-advisedly, bring just as great problems.

The history of Adventist medical work bears out the importance assigned to it by Ellen White. Though the Western Health Reform Institute was a rather modest beginning, by the 1880s it had—under its new name of the Battle Creek Sanitarium—grown to significant influence in both the church and the world. Humanly speaking, its growth was largely due to the activity of one John Harvey Kellogg, M.D. Fortunately, though, we have more than human insight. "The Health Institution has not been brought into favor simply because of the talent, skill, or wisdom of one man. It is because God has had faithful instrumentalities that have consented to be worked by the Holy Spirit, and many influences have been combined in bringing about the prosperity of the Sanitarium. The time that has been spent in communing with God, in seeking His help before undertaking to relieve those who were in a critical condition, has brought angels to the side of the doctor and his assistants. In transacting your business that has been so important, you have succeeded according as you have trusted in God."22

It is this simple truth that John Kellogg needed always to bear in mind. We too must learn this lesson of dependence and submission to the directions of God in every point. With his disciplined mind and determined pursuit of knowledge, Kellogg climbed rapidly to prominence. In 1888 Ellen White could say, "In the providence of God, Dr. Kellogg has influence. Like yourself (George Butler) he was taken from among the laboring class, and by his indomitable will and persevering energy and with one object in view, he has reached a position among the honored men of the world. This position did not compel him to sacrifice one principle of our doctrines of faith to make a success. He has signalized himself as a man of wisdom and aptitude to plan and execute them, and his high standing in the medical profession has an influence to remove from a large class the false impressions which have prevailed with regard to Seventh-day Adventists' being an ignorant class of people."23

We may be grateful for the excellent beginning made by Dr. Kellogg. Unfortunately, the devil is a relentless foe, scheming from every angle for the destruction of souls. Temptations from without had not caused his downfall; a new form of vexation—this time from within the church—was to have greater success in weakening his position. In June of 1898, Ellen White would write, "In order to be carried forward aright the medical missionary work needs talent and wise discrimination. But can this work be done while those in responsible places—presidents of conferences, and ministers—bar the way? I say to the president of the Michigan Conference, to Elder____, and to others, Remove the stumbling block that you are surely placing before the people. . . ."

"Those who are doing medical missionary work in Battle Creek should have the full sanction and co-operation of the church . . ."

"Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionaries to work in the churches, they will do it without your consent, for this work must and will be done. Brother____, Brother____, Brother____, Brother____, in the name of the Lord, I call upon you to take your position on the Lord's side. Do not be found fighting against God."24

"The Lord has given Dr. Kellogg his work. It is a fact that our ministers are very slow to become health reformers, notwithstanding all the light which the Lord has given upon this subject. This has caused Dr. Kellogg to lose confi-
dent in them. Their tardy work in health reform has created in him a spirit of criticism, and he has borne down on them in an unspiring manner, which the Lord does not sanction. He has belittled the gospel ministry, and in his regard and ideas has placed the medical missionary work above the ministry. I have seen that in the cursing of ministers remarks have been made which have not been to the honor and glory of God."

Add to this the growing fascination of the doctor with the tenets of pantheism and his insatiable appetite for control of all with which he was connected, and you have a perfect recipe for the explosion of Battle Creek in the early years of this century. Was Adventist medical missionary work at an end?

No, the Lord had plans for a little piece of property in Southern California. Loma Linda—the Hill Beautiful it was called—and the story of the miracles associated with its purchase has often been told. But this bright beginning gave way to some very troublesome clouds of uncertainty as the development of the new facility was contemplated. What, exactly, was the church trying to do with this place? What should they be doing?

Medical education was in sweeping transition. A few decades earlier almost anyone could pick up a doctor of medicine degree in six months or so by attending one of the smaller medical institutions scattered across the country. But in the meantime strong steps had been taken to standardize and improve the training of physicians, and for good reason—would you want to trust your life to the hands of someone with only six months of medical training?

Adventist medical training, however, had been carried on with only a minimum of interaction with governing bodies, and virtually no interference. How were they to relate to the new situation?

By this time the American Medical Association had become a power of some magnitude, and was urging forward the "upgrading" of medical education. Educational improvements should continually progress, but the question now faced the leading brethren, "Is the 'upgrading' of the AMA heading straight up, or is it heading slightly off the mark?"

As early as 1907 A.G. Daniels, president of the General Conference, stated his belief that Loma Linda must have the recognition of the AMA if the school was "to be worth a nickel." He had touched on a key issue, one which would largely decide the course to be followed by the College of Medical Evangelists. So, too, would it answer the as yet unasked question of which way Adventist education as a whole would go. It was a long process, but the right arm was opening a door; the body would soon follow.

The matter of the school's relationship to government regulations and the AMA became very pressing. Letter after letter on this subject passed between Ellen White and John Burden, the "father" of Loma Linda. Others, too, were interested. It was one of the "hot topics" of 1908 and 1909.

Near the close of the interview, W.C. White suggested that CME could meet the legal requirements without compromise. Where the law required certain courses of study he suggested, "We do not have to teach these subjects in their way; we can teach them in our way. When it comes to the study of drugs, they teach how to give them. We teach the dangers of using them, and how to get along without them."

His mother responded, "Well, you must plan these details yourselves. I have told you what I have received, but these details you will have to work out for yourselves."

Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God

On March 24, 1908, Sister White wrote to Elder Burden, "The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience; and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods of nursing which have been accustomed."

In the fall of 1909 Elders J.A. Burden and W.C. White sought counsel concerning the college's legal status. Would it be wrong to secure a charter from the state? The answer was clear: "No, I do not see that it would, if a charter was secured on right terms. Only be sure that you do not exalt men above God. If you can gain force and influence that will make your work more effective without tiring yourself to worldly men, that would be right. But we are not to exalt the human above the divine.... I do not see anything wrong in that, as long as you do not in any way lift men above the Lord God of Israel, or throw discredit upon His power. But enter into no agreement with any fraternity that would open a door of temptation to some weak souls to lose their hold on God."
In the Journal of the American Medical Association, August 1931, an article appeared which contained thinly veiled threats that CME’s “A” rating would soon be dropped

sumptuous pretenders. Should we manifest opposition to these requirements, it would tend to restrict the influence of our medical missionaries.

“We must carefully consider what is involved in these matters. If there are conditions to which we could not subscribe, we should endeavor to have these matters adjusted, so that there would not be strong opposition to our physicians. The Saviour bids us be wise as serpents and harmless as doves.

“The Lord is our leader and teacher. He charges us not to connect with those who do not acknowledge God.”

Sister White had already said that we were to train qualified physicians, but she had also said that some “adjusting” might be needed with the civil authorities. (It should be noted that when Ellen White spoke of trained physicians, she meant something more than someone familiar with herbs and hydrotherapy, useful as those treatments may be. In Battle Creek Letters, page 40, she calls for “the minister of the gospel who expects to go to foreign fields” to have “a knowledge of surgery, that in cases of necessity he will know how to handle medical instruments.” There can be no doubt that a medical missionary physician should know at least as much.)

Such counsel raised questions as to what course the Lord would have them pursue. In yet another attempt to resolve the matter, a letter was placed in the hands of Ellen White on January 26, 1910, asking for a clarification. But rather than asking directly if the College of Medical Evangelists should seek AMA approval, the letter asked if the school should be such that the graduates would be “able to take state board examinations and become registered, qualified physicians.”

The next day, January 27, 1910, she answered in writing. Here we will quote only the key portion: “And for the special preparation of those of our youth who have clear convictions of their duty to ob-

Shunning AMA affiliation, they have continued to practice their own version of the healing art to this day.

Despite the fact that she had already given the brethren this specific answer to their specific question, Ellen White continued to write words of counsel and instruction. In April of 1910 she wrote again to Elder Burden. “I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power for good is the knowledge that the great Medical Missionary has chosen them to this work, that He is their chief instructor, and that it is ever their duty to recognize Him as their teacher.

“The Lord has shown us the evil of depending upon the strength of earthly organizations. He has instructed us that the commission of the medical missionary is received from the very highest authority; He would have us understand that it is a mistake to regard as most essential the education given by physicians who reject the authority of Christ. . . .

“Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men, I would now say, Put away such ideas. This is a mistake that should be corrected. . . .

“It is a lack of faith in the power of God that leads our physicians to lean so much upon the arm of the law, and to trust so much to the influence of worldly powers.”

Though the decision making was difficult, decisions were made and time passed along. By the 1930s CME had grown and gained a good degree of acceptance from the AMA. But one hurdle remained—academic accreditation.

Again the AMA “upgraded” their system, this time by requiring that premedical work be taken at an accredited college. In the Journal of the American Medical Association, August 1931, an article appeared which contained thinly veiled threats that CME’s “A” rating would soon be dropped because they were accepting so many students from unaccredited schools. But our Adventist colleges were not accredited. What could be done?

In October of that year, after long debate, and with a great many misgivings, authorization was given for junior and senior colleges to seek accreditation. The action was stated to be an “emergency measure,” and one which all felt to con-
tain some danger. The action was accompanied by the following safeguards:

"Whereas, We know full well from observation and repeated warnings from the Spirit of Prophecy that by sending our teachers to the universities of the world for advanced degrees, we are exposing them to great dangers, as is evidenced by the number of our men who have already in this way lost their hold upon God, and realizing that there is great danger to our system of Christian education through the molding influence of these worldly schools on our teachers,

"We recommend, That in the selection of teachers to attend the universities only persons of outstanding Christian experience and who have been successful in Christian work should be chosen—persons whose faith in the Bible and Spirit of Prophecy is well grounded, and who realize that in attending the university they are being exposed to subtle and almost unconscious influences of infidelity—and persons who believe with all their hearts in the superiority of Christian education."14

Four years later, at the Autumn Council of 1935, a report was given of the progress of this endeavor. This report makes very interesting reading. We will quote only a small portion, unfortunately, due to space limitations.

"Four years have gone by since that time. These have been years in which we have gained a great deal of experience. We were launched at that time upon an uncharted course. No one knew much about what it involved or what was involved in accrediting. Some thought they knew a great deal about it, but it has been discovered that some of the information that we had was not accurate. Some of it may have been more or less accurate, but we have gained an experience. We have revised our plans and our ideas a good many times along the way during these four years. We have spent a great deal of money—much more than some supposed would be necessary in securing the accrediting we received. It has been spent along a number of lines, common among them, teacher training. As it was authorized at the time, our colleges have been sending their teachers [to non-Adventist colleges] during this time of transition. The teachers were not able to go unsupported, and it has been necessary in the colleges to help support them to get this training, and also to pay the expenses of their tuition while attending the universities. Most of this has come during the school year, making it necessary to substitute teachers to take the place of those who are in training. The expense was also incurred in putting up more buildings; and adding other necessary equipment as demanded by the representatives of the accrediting board. In some places this has become a large sum. Then there came to the attention of the board other things. There should be an endowment, an income, in our schools, or in lieu of that, some guaranteed income above the students’ tuition and above anything we have planned upon or provided for in our schools before. In some instances the subsidy required was at least double the amount that had been coming to our colleges before. It was also necessary that our schools be out of debt, and in order to accomplish this it has been necessary for conference organizations to assume large indebtedness held by these institutions in order to relieve the institutions, and the conferences took over the burden of paying this indebtedness.

"During these four years, two of our six senior colleges have reached the goal and become accredited. These are two schools in the West. None of our other senior colleges have reached the goal, and some of them find that they are far from reaching it yet—just how far no one knows. Just what may be required in them if they seek accreditation, we are not able to discover. Representatives of the colleges’ accrediting bodies will not tell us. They will make suggestions of this and that and say you failed here or there, but they will not tell us definitely just what we must do; and when what they have said has been done we think surely we will be accredited. But we have still been groping in the dark. We have been trying to find out what is necessary, but we find other things necessary, and so we go on year after year.

"We believe, Brother Chairman, as a result of our study of this situation that the safeguards that we tried to throw around the policy of accrediting four years ago when we entered upon this course have very largely broken down. Therefore we entered upon a course that we did not plan on, and we know that things have gone farther than was anticipated. We were facing dangers and perils in this matter of accrediting our colleges that were little dreamed of at that time when this action was taken four years ago. For instead of a few teachers being selected carefully by college boards as was recommended, teachers who would present outstanding Christian experience, and who have been successful in..."
direction. I have been instructed by the Word and the writings of Sister White very definitely about this since then. The instruction is so definite. . . .

"In the educational program we have followed since 1931 I feel very definitely and certainly that we have been more and more united with men whose counsel is misleading."—Elder Watson

"I believe that the entire future of the youth of this denomination is dependent upon maintaining in the institutions of education the educational policies of this denomination, and right principles, and clinging to the blueprint God has given to us."—Elder Ruskie

"I hope the Lord will lead us some day to build upon the foundation of this report to give further study in rescuing our educational system from the world."—Elder McElhaney

"I believe that the educational policies that the world has fastened upon the denomination is like a great octopus. Its tentacles reach out to every school, and in this report of this commission we are merely clipping some of the tentacles of that octopus, and I hope in God that the time will come when we can take our students clear away from worldly things in our schools."—Elder Wilcox

"I feel perplexed and confused. I cannot quite harmonize the speech of yesterday by Elder Watson and the speeches today in favor of accreditation. If we do not discredit our medical schools, we fear what can happen to us, we are told today. We were told yesterday to exercise faith. I do not honestly see how I can go back and repeat your speech, Elder Watson, and when the brethren ask me, 'Are you tied by a thread?' say, 'Not a thread.' How can I harmonize that by what we are doing when we authorize accreditation for all of our academies, for all of our junior colleges, and for all?"—President Andreasen

"We have accredited two senior colleges. Now we propose to recommend that another college be accredited, and that all junior colleges proceed with caution. If this is wrong, how can it be right to recommend to accredit another? If we should not be tied by so much as a thread, why not cut loose?"—Elder Rice

"The facts involve us into considering whether or not we will continue with the educational program that has become more and more worldly, or whether we will start an educational plan that is in harmony with the instruction we have received from God."—Elder Watson

And so it went. The acknowledged leaders of our denomination were weighted down with the seriousness of the situation. Indeed, we have not quoted here their strongest expressions of concern. That the decision made that day would influence the eternal destiny of hundreds and thousands of our Adventist youth they were well aware. Do not suppose for a moment that they took this responsibility lightly. But what could be done?

Perhaps it is needless to say that the Autumn Council, after long and earnest discussion, did not see any way that they could reverse the step taken four years before. The majority of those who spoke on the floor that day fervently wished that somehow things could be changed, but what to do they knew not.

And dare we criticize them? What assurance have we that, in like circumstances, we would show any greater wisdom? Yet we must learn from their experiences, and the experience of the last 50 years. Indeed, the door was opened and the body went through it. In due time the effects became more prominent, displaying themselves in hitherto unimaginable ways. And still there were those who protested. Elder L.E. Froom, founding editor of Ministry magazine once asked:

"How dare a man contemplate, or have the temerity to present, the degree of doctor of divinity, gained in the universities of Babylon, as a credential for teaching or preaching this threefold message, the second stipulation of which is, 'Babylon is fallen, is fallen. . . . Come out of her my people!' How dare we accept such a Babylonian credential in lieu of mastery of the truth? Shall a man go into Babylon to gain strength and wisdom to call men out of Babylon? To ask the question is but to disclose how far some have compromised with Babylon, as they have gone back to Babylon to drink from her wells of wisdom. Oh, for the living waters of truth fresh from the Word!"

"Someone needs to sound an alarm. We need to grip ourselves and halt a growing trend that, if it becomes entrenched, will bring disaster through neutralizing our message."16

It has been 44 years since Elder Froom offered his thoughts. It has been 53 years since the brethren voted to seek accreditation. What have we learned? Are we better prepared to fulfill the call of God?

In 1910 Ellen White wrote, "Now while the world is favorable toward the teaching of the health reform principles, moves should be made to secure for our

The time will come when it will be more difficult than it is now to arrange for the training of our young people in medical missionary lines

---

1 Medical Ministry, 238
2 Manuscript Release 1010, 2
3 Ellen G. White 1888 Materials, 100-101
4 Manuscript Release 892, 2-3
5 Manuscript Release 243, 4
6 Loma Linda Messages, 505
7 Ibid., 565
8 Ibid., 445, emphasis supplied
9 Ibid., 427-428. Notice that Manuscript 71, 1909 (pages 424-428) and Manuscript 105, 1909 (pages 443-445) depict the same interview. See Medical Practice and the Educational Program at Loma Linda, 75-78 for the full text.
10 Ibid., 447
11 Ibid., 452-453
12 Ibid., 484-485, emphasis supplied
13 Ibid., 542-544
14 "Speech of Elder W.H. Branson, delivered at the Fall Council, October 30, 1935," 2-2
15 Ibid., 2-4, 8
16 The Ministry, April 1944
17 Loma Linda Messages, 543, emphasis supplied

---

November 1988 Our Firm Foundation 23
The Divinity of Kindness

As we read the four Gospels it seems that Jesus' entire life was devoted to hunting for opportunities to show kindness. He never asked whether people were worthy or not, or if they had money so that they could recompense Him. He merely wanted to know if they were needy; and the more needy they were, the more eager He was to reach them and help them. That was the kind of life He lived, because that was the kind of a person He was, and such a life was a revelation of His Father.

The Most Needy

The most needy people are not always the poor; the most needy ones are they who are sick, because they are becoming helpless; their minds are growing weaker so that their powers of laying hold of the gospel and of eternity are lessening; the end of life is nearing when their probation will cease, and they readily understood Him when they met Him, they found that He lived to help them.

"The afflicted ones who came to Him felt that He looked upon theirs as a faithful and tender friend, and they desired to know more of the truths He taught." The Desire of Ages, 254-255

"He reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts." Ibid., 151.

"As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory." Ibid., 87.

They could not recall His mercy without at the same time thinking of the truths He taught. What a beautiful method!

"The sympathy that Christ ever expressed for the physical needs of His hearers won from many a response to the truths He sought to teach." Review and Herald, January 18, 1912.

Though He interested Himself in all of the affairs of men, it seems evident that His greatest manifestation of interest was to give relief from their sufferings.

"The Saviour of the world devoted more time and labor to healing the afflicted of their maladies than to preaching." Testimonies, vol. 4, 225; see also The Ministry of Healing, 19, and The Desire of Ages, 380.

Julius Gilbert White was a health educator and, for eleven years, the head of the Lecture Bureau at Madison College.

Julius Gilbert White
Miracles a Vehicle of His Mercy

It is true that His many miracles were performed to prove His divinity (see The Desire of Ages, 528, 406), yet their chief purpose was not to show His divine power but to show His divine mercy. This thought is expressed in the following:

"The greatest significance of His miracles is seen in the fact that they were for the blessing of humanity." The Desire of Ages, 406

The power to be kind is greater than the power to do miracles, and is a greater proof of divinity

This statement shows that the greatest significance of His miracles was not the demonstration of power, but the manifestation of mercy. In other words, the sickness gave Him an opportunity to do a miracle which would reveal His mercy, and the miracle was the vehicle, so to speak, taking His mercy to the needy people who really needed mercy more than miracles, but did not know it. The showing of mercy was the objective, and the miracle was the method used to accomplish the object. Therefore showing kindness and mercy is greater than performing miracles. His miracles were a proof of divinity, but kindness and mercy are attributes of divinity, and therefore kindness is greater than miracles. The power to be kind is greater than the power to do miracles, and is a greater proof of divinity; the devil can do miracles, but he cannot be kind.

Many are the churches and the Christians who long for the power to do miracles, but it is now seen to be more important that they be kind; and God has put kindness into the forefront of the heavenly graces which He seeks to impart to all of His children. We, however, do not place a proper value on kindness and go on longing for the miracles. This lesson calls for a change of attitude in us, which will "bring us to our knees in shame and humility to think that we have so long neglected something greater than miracles. To have our evil hearts changed so that kindness always dwells within is a supreme miracle.

Note: "The highest evidence that He came from God is that His life revealed the character of God. He did the works and spoke the words of God. Such a life is the greatest of all miracles." Ibid., 407

Will the reader go to God and say, "I want to be like You; help me." He will do so.

Jesus and John the Baptist

When John the Baptist entertained doubts concerning the Messiahship of Jesus and sent disciples to Him with a frank question demanding a plain answer—"Art thou he that should come, or do we look for another?" Jesus bade them to stand by for a while and observe what was going on. In due time He said to them, "Tell John, 'The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.'" Matthew 11:2-6. His works of mercy were to be sufficient proof to John that He was indeed the Messiah, even as John had announced to the people.

Christ and Christ's

If that was the proof then that He was the Christ, the same kindness revealed in loving ministry to men now will be the greatest possible proof that we are Christ's—that we belong to Him.

Kindness, mercy, and love reveal divinity; they are a) evidences of the true God, and therefore, b) evidences of true Christianity, and therefore, c) evidences of the true Christian, and therefore must be d) evidences of true Christian ministry to mankind.

In other words, the divinity of God is revealed by man to man, by man showing to man the kindness of God in unselfish ministry to the sick. This was Christ's method of labor. He is our example, not only in holy living, but also in holy labor for lost humanity. He has left us His example that we should follow in His steps. "As my Father sent me, so send I you." Will you hear His call?

Go Thou and Do Likewise

"If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one." Testimonies, vol. 9, 189

We seem to be more anxious to expound doctrine than to show kindness and mercy, but in the judgment day God will judge us, not by the number of people to whom we have presented some strong Bible prophecy or warning, but by the kind deeds we have scattered broadcast among His lost, needy children. You can read this in Matthew 25:31-46. Our attitude toward mankind (God's lost children) is our attitude toward God their Father. "When we love the world as He has loved it, then for us His mission is accomplished." The Desire of Ages, 641.

In other words, by watching our behavior toward people in general He can tell how fast or slow we are becoming like Him—just how much the gospel

When we love the world as Christ has loved it, then for us His mission is accomplished

has done for us. He came to show His Father's kindness; now He sends us to show it. This kind of working for others does something to us as well as for them. This is the method of labor in which we are saved, as well as those for whom we work. This is wonderful!

This is the divinity of kindness.
The New Theology
and the
Nature of Man

The New Theology is predicated upon erroneous views of the nature of man. Indeed, it is one of the principal areas in which the New Theology may be identified. Seven aspects of this issue will be examined in the light of God's Word.

1. Man is not born with original sin. The concept of original sin was firmly etched in the Augustinian concepts of Christianity. He brought this belief with him from paganism. This concept holds that man is born and even conceived in sin, hence guilty by inheritance, because of Adam's fall. There is nothing that man can do, nor that God does, to rectify this situation. This false pretense leads many to believe that God alone arbitrarily preordains some to eternal salvation. Others He determines to suffer eternal punishment. Some Christians cite the prayer of repentance offered by David as evidence for this view. Often modern translations are quoted. In many of these translations there is a slanting of the translation to reflect the translator's bias toward original sin. In the King James Version the text reads as follows:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5

This text, it will be seen, says nothing about guilt or original sin. The subsequent verses set forth the truth that it was possible for David to be totally cleansed from the sin that he had committed with Bathsheba:

"Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:6-7

"Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10

These texts dispel any thought that David believed in original sin, or its corollary that man cannot cease from sin. God's truth, however, indicates that man is born with evil tendencies, with natural inclinations to move in pathways that alienate from God. Unconverted man will naturally become a sinner and be separated from God.

The Bible emphasizes that a man is responsible for his own sin, not for the sin of someone else:

"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Exodus 32:33

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezekiel 18:20

These inspired texts emphatically deny the false doctrine of original sin. In no manner does God hold men guilty for the sin of their forefathers. If original sin were biblical, then God would not have declared concerning John the Baptist:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Luke 1:15, emphasis added

We are guilty because of our own sin:

"For all have sinned, and come short of the glory of God." Romans 3:23

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12, emphasis added

2. Man's eternity is not predestined by God. It is true that only a few Seventh-day Adventists would openly espouse the predestinarian doctrine. However, the acceptance of the concept of original sin, by implication, logically predisposes one to this conclusion, as it did Luther and Calvin. Yet the Scriptures emphatically declare that man chooses his own eternal destiny:

Colin and Russell Standish serve as president of Hertland Institute and Medical Director of Penang Adventist Hospital, respectively.
"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Joshua 24:15

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17

Christ drew all men unto Himself by His death on Calvary (John 12:32), but man is free to accept or reject this purchased salvation.

3. Man's salvation is conditional. Many Seventh-day Adventists are unaware that the evil doctrine of once-saved-always-saved is associated with the New Theology. This lack of understanding is due to the fact that it is introduced in a more subtle form than that presented by most Evangelical Protestants. Yet those who believe that we will be saved, irrespective of victory over sin, are implicitly espousing the once-saved-always-saved doctrine. The tacit implication of such a view is that salvation is not conditional upon obedience. Yet the Bible repeatedly asserts this fact.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Hebrews 10:38

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18:24

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who remember his commandments to do them." Psalm 103:17-18

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7

Further, implicit within the concept of perfectionism is the assertion that a man may reach a state beyond which no further progress is possible—a state of so-called absolute perfection. It is asserted that he cannot fall from this state. Such beliefs are alien to God's Word, and thus must be rejected. However, the Bible is replete with evidence that, in the power of Jesus, God's saints will be perfect.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a per-}

The proponents of the New Theology confuse perfection with perfectionism, which accepts the satanic error that man's good works possess merit
"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zephaniah 3:13

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4:11-13

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4:1-2

Perfection is not accomplished by man, even by his best efforts. There will always be a battle, a march, and a struggle. But the perfecting of the character is the work of Christ. It is He alone who removes all sin from our lives. Perfection, however, is not maturity. The converted man or woman ever grows in the maturity of God’s progressive revelations.

5. The saints are provided Christ’s victorious power to overcome sin. The biblical truth accepted by faithful Seventh-day Adventists is that the saints can and will have victory over sin now. The New Theology teaches that the saints continue to sin until Jesus comes. Scripture has this to say:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13

"I can do all things through Christ which strengtheneth me." Philippians 4:13

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:27

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians 2:4-6

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." 1 Corinthians 15:34

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:27

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11

These pointed words of Scripture effectively destroy the defeatist theory of

The false evangelical concept is that conversion is seed sowing, or the insemination of truth, and that the new birth takes place sometime after conversion.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Galatians 5:16

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts." Galatians 5:22-24

The final generation will be perfect. They will obey God. They will keep His law, for He has guaranteed to empower such obedience.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:1

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:8

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4-5

the New Theology which asserts that God does not empower victory over all sin. To accept such error infers one of two assumptions: a) that God will again pollute heaven with sinners; b) that He will arbitrarily make saints out of sinners. Scripture steadfastly denies both these positions.

6. The new birth takes place at conversion. The biblical truth is that the new birth and conversion are coincidental. Conversion is the new-birth experience. In a denominationally published book, Answers on the Way, 1977, Dr. Ford said, “Conversion brings to man the Holy Spirit, and the spiritual seeds of the new nature.” This statement supports the false evangelical concept: that conversion is seed sowing, or the insemination of truth, and that the new birth takes place sometime after conversion. This concept is a radical departure from biblical teaching. If it were true, we would not be in a saving relationship with Jesus between the time of conversion and the rebirth, for Jesus said,

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3

Yet the Bible declares that those who are born again have Christ’s power of victory over sin:

"If ye know that he is righteous, ye know that every one that doeth right- eousness is born of him." 1 John 2:29

"We know that whosoever is born of God sinneth not; but he that is begotten
of God keepeth himself, and that wicked one toucheth him not.” 1 John 5:18

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” Romans 6:6-7

“Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Peter 1:22-23

The separation of conversion from the new-birth experience is neither logical nor scriptural.

7. We are in Christ, and Christ is in us. The Bible teaches that Christians are both in Christ and He is in them. Yet some have said that to hold that Christ is in us is a form of zombism. The objection offered is that if Christ is in us we would have no mind of our own. We would lose our power of choice and decision making. As many believe, this analysis has partial truth. Certainly if Christ is in us we will do His will but there is a vast contrast between the surrender of the will to Satan and the surrender of the will to Christ. When we surrender our will to Satan, He enslaves us and truly we act like zombies. When we surrender our will to Christ, He frees us. Never does He deprive us of our right to decide. Never will He hold our loyalty against our will. The moment we decide to join the ranks of the enemy, in divine sorrow He permits us to make that choice.

Nothing makes this issue clearer than the parable related concerning the vine and the branches. The question might be asked, “Is the vine in the branch or is the branch in the vine?” Very obviously, the answer is that both statements are true.

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15:5, emphasis added

This truth is confirmed in other scriptural passages.

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.” 1 John 4:13

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” 1 John 4:15

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” 1 John 3:24

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” 2 Corinthians 13:5

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.” Colossians 1:27

There is no question that sinful, fallen man is born in a state of helplessness. However, the redemptive sacrifice of Jesus Christ not only forgives but also restores. God will have a people upon this earth who will reflect His character, who will demonstrate to the world the love and purity of those who have allowed Jesus full and complete reign in their life. They will provide positive proof that Satan’s claim that man cannot obey God’s law is false. God’s power to transform sinners will be demonstrated before a marveling universe.

Those who are unfamiliar with the New Theology may find it easy to miss its direction. It is not uncommon for proponents of the New Theology to uphold the concept of victory over sin. But in reality, they are not upholding Christ’s power to provide continual victory. Rather they uphold victory over sin as an unattainable ideal to which one should strive. New Theology teachers will frequently make calls for unity. Yet these calls are not focused upon a truth that sanctifies. Indeed, under the cloak of avoiding dissention they will urge that

Perfection is not predicated upon what man can do, but what God has promised to do for His surrendered people

the doctrines which divide should not be emphasized. This attitude seduces the work of Satan who has made all distinctive truths controversial. All such calls to unity simply extend the divisions already very much in evidence in God’s church.

Those who espouse the New Theology will often throw out a very strange challenge to those who teach that Christ provides the power to perfect character. Barbed questions are frequently asked by such men. These include, “Are you
The Value of Christlike Love

Ellen G. White

The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless.

“If I speak with the tongues of men and of angels, but have not love,” Paul declares, “I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.” 13:1-3

How beautiful the earth was when it came from the Creator’s hand! God presented before the universe a world in which even His all-seeing eye could find no spot or stain. Each part of the Creation occupied the part assigned to it, and answered the purpose for which it was created. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint or corruption. God looked upon the work of His hands, wrought out by Christ, and pronounced it “very good.” He looked upon a perfect world, in which there was no sin, no imperfection.

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out made lying reports of God to the beings He had created, and they believed his lie. Sin entered the world, and death by sin. The consequences of our first parents’ disloyalty we now have to meet as we work for God, and until the close of this earth’s history our labors will become more and more trying.

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about someone, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the Great Teacher, who gave His life for the life of the world. His directions are plain. “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” “Tell him his fault between thee and him alone.” Matthew 5:23-24; 18:15. Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil-suspecting in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and “tell him his fault between thee and him alone.” Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as He has loved you.

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-suspecting take possession of our souls, to destroy our union and happiness. Oh, how much unhappiness would be saved, how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, “Forgive us our trespasses, as we forgive those that trespass against us.” Do we do our part to remove every stumbling-block from before the feet of our brother? Too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can, perhaps, make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother’s mind, we are certainly under obligation to do all in our power to remove this impression.

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil’s drudgery. Let every one pass over little differences and mistakes without comment. Do not magnify the small mistakes made by someone, but think of the good that is in him. Each time mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and lack of confidence are the result.

To many these words are applicable: “Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” Matthew 7:3-5

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference and alienation. Speak words that will cement hearts, not
Christ will help you not to make dissension by magnifying little mistakes

and comfort into your own heart and the hearts of others. This is most blessed missionary work.

The Lord has instructed me to say to His people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another.

I greatly desire that you shall follow the directions that Christ has laid down. As you do this, He will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that He will greatly bless His people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize, to learn to think no evil, and to speak only good words—words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God.

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

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee.)" 2 Corinthians 6:1-2

Will you not, as servants of the Most High God, give heed to these words? Will you not respond to God’s mercy and compassion and love toward you by loving one another as Christ has loved you?

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." 6:2-3. Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing.

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience.

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fasting."

6:4-5. We should be preparing for these things; for they will come. Those who share in Christ’s glory must share in His sufferings.

May the Lord lead every minister and every lay member to turn to Him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straitened in us, but ye are straitened in your own affections." 6:12. Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul temple.

"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? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters." 6:14-17

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

7:1. Let every one humble his heart before God, and make a surrender of body, soul, and spirit to Him, that He may give His people His rich grace abundantly. Let the heart be closed against selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family.

Let God’s people set a perfect example, honoring Christ in every place, in every difficulty

I entreat those who have given so much time to talking of the faults of others to cease this cruel work, and obey the words, "Search the scriptures; for in them ye think ye have eternal life." John 5:39. The divine directory, God’s holy Word, is in our hands. In the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him as a pillar of cloud by day and a pillar of fire by night.

Let God’s people set a perfect example, honoring Christ in every place, in every difficulty following His directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life. \[Review and Herald, July 21, 1904\]